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THE MORAL,

Social and Religious Condition

OF

IPSWICH

IN THE MIDDLE OF THE NINETEENTH CENTURY:

WITH A SKETCH OF ITS

HISTORY, RISE, AND PROGRESS.

By JOHN GLYDE, Jun.

Dedicated, by Permission, to the Right Hon. the Earl of Stradbroke,

LORD LIEUTENANT OF THE COUNTY OF SUFFOLK, ETC. ETC.

IPSWICH:
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T

JOHN EDWARD CORNWALLIS ROUS,

EARL OF STRADBROKE,

LORD LIEUTENANT OF THE COUNTY OF SUFFOLK, ETC. ETC.

The following Pages,

EXHIBITING THE MORAL, SOCIAL, AND RELIGIOUS CONDITION OF IPSWICH

(THE COUNTY TOWN OF SUFFOLK)

IN THE MIDDLE OF THE NINETEENTH CENTURY,

ARE

(BY HIS LORDSHIP'S GRACIOUS PERMISSION)

MOST RESPECTFULLY DEDICATED

BY

THE AUTHOR.

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Preface.

In the following pages the Author has endeavoured to give publicity to a series of facts, the knowledge of which he believes to be, in a social, moral, and religious aspect, of the greatest moment. Having no aim in view save that of benefitting the community at large, he trusts that the *facts* which his enquiries have been the means of eliciting, will not fail to meet with a candid and generous consideration from his fellow-townsmen;—and that, as the ascertained condition of a population numbering 32,000, it may also be regarded as a fair index to that of the great mass of the people.

October 21st, 1850.

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Historical Sketch

OF THE RISE OF THE TOWN.

THE Town derives its name from the River Gipping, and was, in the time of the Saxons, called Gippeswic. Its early history is involved in much obscurity, and a glance at East Anglian history will furnish us with all that is known respecting it.

At the time of the invasion of the Romans, the inhabitants of this district of England were the *Iceni*, a tribe of that division of the ancient Britons who originally came from Gaul; and some of the villages around us still retain their original name—as Ike (Eyke). The civil government instituted by druidism prevailed through the country. The conquest of England by the Romans was effected in A. D. 43, and important military stations were made by them in the neighbourhood of Ipswich, viz., Cattawade or Stratford St. Mary; and Haughley, or Woolpit, for the exact spot is undetermined. Ipswich, a port situated at the

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foot of an estuary of the sea, and contiguous to their military stations, offered many advantages to the Romans; but no proof exists of its having been used by them. In 448, the Romans relinquished all possession of the British islands. Before the end of the century, however, the Saxons landed on a sand bank, where the town of Yarmouth now stands, and after a dreadful slaughter subdued the Britons. Prior to their subduing the whole country, they introduced many improvements. To them we are indebted for the use of *hedge rows* in the division of land, the value of *music* in devotional services, for many useful arts, and for a language beautifully copious and expressive of the tenderest feelings.

Ipswich, then called Gippeswic, was a town of small extent during the existence of the Saxon heptarchy. It was encompassed by a *rampart*, with four gates named after the cardinal points of the compass, and the whole was defended on the outside by a ditch. The districts of St. Clement's, St. Helen's, St. Mary Stoke, and a considerable portion of St. Margaret's and St. Matthew's, not being included within the gates of the town, were called the suburbs of Ipswich. When the sanguinary Danes flocked down upon our coasts at the beginning of the ninth century, they ran a devastating career over the whole of the eastern counties, occupying Thetford and its neighbourhood for a period of fifty years, and desolating all around. The towns of East Anglia were sacked, plundered, or burnt, wherever spoil or blood invited their fury; and Edmund was driven from his capital at Thetford to his stronghold at Framlingham. In 981, the raven banners were again planted on the coasts of Suffolk. The sea king invaders, under the command

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of Justin and Guthrun, attacked Ipswich, destroyed the ramparts, and completely devastated the town. And the enormous sum of ten thousand pounds, which was paid to stay the devastation of these ruthless pirates, impoverished the whole district. The wisdom of Alfred overcame the power of the Danes; and Guthrun, who was appointed by them king of the East Angles, was induced by Alfred, in order that his life might be spared, to embrace Christianity: his remains lie interred in the church at Hadleigh. Immediately after his marriage, Etheldred issued the cruel order for the massacre of all the Danes in England. In a short time, a large body of the Danes landed upon our shores to avenge the death of their butchered countrymen, and a respite of their vengeance was purchased. In 1010, they again entered the East Anglian district, and a most disastrous battle occurred near Ipswich, at either Rushmere or Nacton. An East Anglian Dane, who had the command of a portion of the English army, treacherously fled; the forces under him were thus thrown into confusion, and the East Anglians were defeated with great slaughter. This broke for a time the spirit of our countrymen, and left the towns and ports undefended from the merciless enemy. On the decease of Hardicanute, who was the last Danish king of England, Edward the Confessor ascended the throne. At this time, boroughs were generally the property of the crown, and were either held entire by the monarch himself, or a third of the revenue was granted to some earl, the crown retaining the remainder. Provosts or bailiffs were appointed by the king to collect the money and farm the land. Ipswich was in this position. Edith, the queen of Edward the Confessor, held two thirds of the borough,

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and her brother, Earl Guert, had the third part. The queen had also a house on the lands, to which belonged four carucates or hides of land.* A hide of land was as much land as could be enclosed within a bull's hide when cut into small thongs. This method of dividing and assessing land was generally practised by the Saxons, though it may be traced to remoter times; indeed we have Virgil's authority for the fact, that the same method was in use among the Phœnicians nine hundred and fifty years before the Christian era.† A hide of land is considered to be equal to eighty-five acres; so that the queen had three hundred and forty acres of land attached to her mansion. In the time of Edward, there were five hundred and twenty-eight burgesses who paid custom to the king, and they had forty acres of land. The town within the gates was divided into four wards at this early period.

At this time coinage was very prevalent in Ipswich; but there is no proof that money was coined at any mint in the town during the Anglo-Saxon period, prior to the reign of Edgar. The Christian name of the moneyer appears on the coin in this age, and in the reign of Alfred the place of mintage was added to his name. The abbreviation *Gip*, for Ipswich, is discerned on the coins of Edgar, in the general recoinage which that monarch ordered a short time before his decease. Coins continued to be struck here during the reigns of Edward the Martyr, Etheldred, Edmund Ironside, Canute, Hardicanute, Harold the First, Edward the Confessor, and Harold the Second. Those struck at Ipswich during the reigns of the first of these monarchs are very scarce. There are several varieties of the pennies of Etheldred the Second coined in this

* Ipswich Doomsday. † Dryden's Virgil: Aneid, 506.

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town. The name is variously put *Gip, Gipe, Gipes, Gippeswic.* In the time of Edward the Confessor, as appears from Doomsday Book, his moneyers paid to the crown for a mint at Ipswich four pounds per annum. After the Norman invasion, money still continued to be coined at Ipswich until the coinage of Henry the Third in 1220, numerous specimens of which are extant. It is probable, from various circumstances, that in 1224, one of the Ipswich moneyers had the appointment of warden of the London mint conferred upon him. From this time it does not appear that Ipswich was a place of mintage. During the seventeenth century, in consequence of the scarcity of the smaller coinage, tradesmen in many towns issued tokens in copper or brass, of half-pence, or farthings, but it is not known where these were struck. Many of them are of great local interest, from the fact of the names of the issuers still existing in the town. Among the names on the Ipswich coins of this period are Allen, Beaumont, Barrett, Burroughes, Cann, Colman, Cook, Doggett, Girling, Payne, Sparrow, Turner, Thompson; some were issued by proprietors of taverns, which retain to the present day the signs by which they were then distinguished, such as the Angel, the King's Head, the Feathers, and the Salutation. After the year 1670 these tokens ceased to be in circulation. Between the years 1790 and 1796 a general issue of tradesmen's tokens took place in almost every town of the United Kingdom. Several were issued by the late Mr. James Conder of the Old Butter Market, and Mr. Robert Manning; those of the former are of great interest, not only from their being executed by the celebrated die sinker John Milton, but from having

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represented upon them the Market Cross, the old Town Hall, Wolsey's gateway, and a portrait of the Lord Cardinal himself.*

At the time of the Conqueror, the feudal system may be considered to have attained its greatest development. The entire landed property of the country was held either by the king or his vassals. Ralph de Waher, a Norman lord, was appointed earl or govenour of Suffolk, by the Conqueror, but in 1074 he joined a party of conspirators against the king, and the title was conferred upon Roger Bigod, earl of Norfolk. The property in Suffolk was divided into six hundred and twenty-nine manors, and presented by the Conqueror to his followers. No less than one hundred and seventeen of these manors fell to the share of Roger Bigod. Tradition says that the Conqueror erected a castle which stood somewhere within the bounds of Ipswich, but no authentic proof of its erection at this period exists. The inhabitants of Ipswich were fined two hundred marks for supplying the enemy with corn in the time of Richard the First; and during the reign of this king they purchased their freedom by the annual payment of one hundred marks. The first charter to the borough was granted by John, the next monarch, in May 1199, only one month after he came to the throne; and the first great court for the election of officers was held in the June of the following year, in the churchyard of St. Mary le Tower. King John was in Ipswich for one or two days in 1202; and visited it again, remaining eight days, in March 1216. The ramparts of the town were repaired in the fifth year of his reign; and, although long broken down, immediately before the

* Mr. W. S. Fitch.

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end of the last century they could be traced for a considerable distance along the Tower Ditches, St. Margaret's Ditches, and Upper Orwell Street. The court of pleas for the trial of disputed debts, without the king's writ, was instituted in 1254. For a trifling offence, Edward the First seized the borough, and kept it for a period of six years; but in the expedition against Scotland, the aid received from some Ipswich vessels so pleased the king, that he regranted the borough to the burgesses, and confirmed their charters by another. The borough supplied Edward the Second, at his request, with twenty able bodied foot soldiers, ready to march against the enemy. They were armed and sent to York, where his majesty was at that period. There they were kept for forty days at the expense of the town of Ipswich, and finally returned unhurt to their native hearths; and the burgesses received the thanks of the king. The levies made upon the inhabitants by order of the king, for the support of the war in Scotland, were so enormously oppressive, that a formidable riot broke out in the town, which was supported by the leading inhabitants. A special Commission of *oyer and terminer* was appointed for the trial of the ringleaders, among whom were three gentlemen who had been representatives of the borough. Edward the Third confirmed the charters and granted further privileges; but during his reign, for an insult offered to a judge during an assize, the liberties of the borough were seized and placed under the guardianship of the sheriff of the county. Henry the Sixth granted increased privileges to the borough, by virtue of which assistant justices were elected, and a new charter was made which incorporated the town as the 'Bailiffs, Burgesses, and

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Commonality of Ipswich.' In 1447, the 26th of Henry the Sixth, John Smith and William Redout, both of them inhabitants, were elected to represent the borough in parliament, and their expenses were paid by the corporation. This system of payment of members continued until 1681, and the sums vary considerably.

In the last year of this reign, Ipswich had the honour of being the birth-place of one of the most extraordinary men in the annals of British History. In March 1471 the far-famed Cardinal Wolsey was born, in a house situated in a passage leading from St. Nicholas-street to St. Nicholas Church, in the rear of that now occupied by Mrs. George Cowell. The fact of his birth is almost the only certain point of history known respecting his early connection with the town. Even the condition of his father, whether he was a butcher of low degree or a person of high respectability, is a question which has never been settled in a satisfactory manner. The dignity of his origin was a fertile cause of disputation among his detracters and admirers, even in the life-time of this great man. He was related to the families of Edmund Daundy and Henry Tooley, who were both eminent merchants of this town. The former was representative of the borough, and the latter founded the alm's houses bearing his name. We are inclined to agree with the opinion, that the ground for supposing the father of Wolsey to be a butcher is so slight as to entitle it to little or no respect.* The sudden rise of this great man, his entrance into college at Oxford, his attainment of the degree of Bachelor when only fifteen years of age, his appointment as Chaplain to Henry VII,

* Historic Sites of Suffolk.

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and his successively becoming Dean of York, Bishop of Lincoln, Archdeacon of York, Cardinal, and Lord High Chancellor of England, are facts too well known to every tyro in English History to need enumerating here. The old gateway in College-street is all that remains of the splendid educational monument which he would have erected to his memory in his native town.

In 1510 the old Market Cross, which stood nearly in the centre of the Corn-hill, was built by Mr. Edmund Daundy, the uncle of Cardinal Wolsey; and in the following year he was elected representative of the borough. In 1567, the curious and beautifully ornamented house situated in the Butter Market, the residence of J. E. Sparrowe, Esq., was erected by one G. Copping, who, six years afterwards, sold it to Mr. Robert Sparrowe, a portman of the borough. Members of the Sparrowe family have ever since that period held important offices in the Corporation. They have been representives, bailiffs, and town clerks, for the borough. One was a knight of the green cloth under James II, another was Captain of the train bands under the Puritans. A daughter was married to Judge Clenche. If an address to his Majesty, a banquet for the Duke of York, had to be prepared, or accommodation for noble personages had to be provided, the Sparrowe family had invariably the duty to perform and the honour to receive. There is strong presumptive evidence that Charles II was secreted by this family after the battle of Worcester. A concealed room in the upper story of the house, which was discovered during some alterations in 1801, is well adapted for such a purpose.

The corporation elected some important officers at

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this period. In 1557 the first high steward of the borough was elected; and, although no duties are attached to the office in any charter, an annual payment of £4 was made; and from 1581 to 1596 the sum of £40 was annually paid. In 1561 the first recorder of the borough was appointed, at a yearly salary of £13 6*s.* 8*d.*; and this was followed, two years afterwards, by the nomination of Dr. Norton as corporation lecturer, at a salary of £50 per annum. In the same year, Thomas Seckford, Esq. founder of the alms houses at Woodbridge, was elected representative of the borough.

The town appears at this time to have been the focus around which the stars of the Elizabethian court were concentrated. Sir Christopher Hatton, Lord Chancellor of England, who danced himself into the good graces of Elizabeth, and to whom on his deathbed the Queen attended, administering the cordial broths with her own hand, under the hope of restoring him,* lived in a house near the church of St. Mary le Tower. Sir Edward Coke, one of the greatest of British lawyers, and the especial enemy of Lord Bacon, resided for some time in the neighbouring village of Wherstead. The worthy governors of our ancient borough seem to have had a great desire to curry court favour; and on the decease of the earl of Hunsdon in 1596, who was high steward of the borough, an opportunity offered itself. Thomas Wentworth, the celebrated Earl of Essex, the greatest favourite of the maiden queen and certainly at that time the most popular man in England, was elected to fill that office; and last, but not least, through the friendship and interest of Essex, the immortal founder

* Campbell's Lives of the Chancellors.

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of inductive philosophy, Francis Bacon, whose name is destined to live until philosophy and literature shall cease to exist, was returned to parliament as the representative of the burgesses of Ipswich in 1597. The freemen must have felt themselves highly flattered in having for their member, not only the most favoured speaker in the House of Commons, but a man who frequently entertained the Queen herself at his estate in Twickenham. He represented the borough for a period of seventeen years, during which time he was made queen's counsel, received the honour of knighthood, and the appointments of solicitor and attorney-generals, and within this period too he published his treatises on 'The Advancement of Learning,' and the 'Wisdom of the Ancients.' The treachery, ingratitude, and meanness manifested towards his kind-hearted patron, and which kindled the indignation of the masses of the people, with whom Essex remained a great favourite, do not seem to have operated upon the burgesses of our town; for they again returned Bacon to parliament in 1601, only a few months after the execution of their late high steward. In 1614, he was elected for Ipswich and Cambridge, but preferred sitting for the latter place; and his connexion with our borough then ceased.

Queen Elizabeth paid two visits to Ipswich, and all expenses connected with them had to be defrayed by the inhabitants under pain of disfranchisement; she also, with the bailiffs, the recorder, and the corporate body, perambulated the liberties of the borough by water. At the Spanish invasion, the town furnished her with two vessels to assist in repelling the Armada. In 1604 the great European destroyer, the plague, reached Ipswich, and great care was manifested by the

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corporate body to prevent its extension. Persons were appointed to attend the sick and see to the interment of the dead. In 1666 it again made its appearance, when the ravages of the pestilence were so great that the town charges could not be collected.

From a letter received by the bailiffs in 1655, we find that Cromwell instituted the system of Government Postage. Prior to his time letters were sent by private post; but the Protector caused these to be suppressed, and sent out rules for the management of mails. The despatching of letters on the Sunday, which Cromwell deemed a 'matter of necessity,' was resented by the inhabitants; and some of them interrupted the progress of the mail on that day. The bailiffs were requested to give information of the persons who committed this act, as his highness and council took it as an affront to their authority, rather than as proof of zeal for the Sabbath.* A dreadful hurricane was experienced in this district of England in 1661. The handsome spire which surmounted the steeple of the Church of St. Mary le Tower was blown down, and considerable damage was done in the town. An instance of the swallowing propensity of the court of chancery was in this case well illustrated. Mr. Wm. Edgar in 1711 left an estate which was sold for £200, for the purpose of re-erecting the spire. Some misunderstanding between the relatives and the parish authorities caused a dispute, which was referred to the court of chancery for decision. After a lapse of forty-eight years a decree in favour of the parish was obtained, but the costs were so heavy that the sum of £78 8*s.* 3*d.* was all that the parish received. Charles II, soon after his accession, ratified the privileges

* Suffolk Literary Chronicle.

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of the borough; and in 1668 stopped, on his way from a visit to the Marquis of Hertford, and dined at Christ Church. The first act of parliament for paving the town of Ipswich, was passed in 1671. In 1690, the assizes for the county were held in Ipswich, a large booth being erected as a substitute for a court house. The judges were entertained at the expense of the corporation by Mr. John Sparrowe; but a voluntary subscription was entered into, to defray the other expenses of the assize. One of the judges was presented with the freedom of the borough. The old Shire Hall, which formerly stood on the present site of Tooley's foundation houses, was erected in the year 1700; but it does not appear that the assizes were ever held in it, except on one occasion, when a contagious disease prevented the judges from opening the commission at Bury St. Edmund's. On the 13th of August, 1692, the inhabitants were alarmed by one of the most destructive and terrific storms, accompanied with thunder and lightning, that ever occurred here; and on the 8th of September following they were again seized with terror and dismay, occasioned by the shock of an earthquake, which was distinctly felt about two o'clock in the afternoon. In 1704, a nightly watch was instituted; four inhabitants of the east ward and two inhabitants of the other three wards were obliged to watch in person in the town. Any one refusing to watch, was fined one shilling. On the accession of James the II, the privileges of the borough were confirmed; and they continued in force until the passing of the Reform Act in 1835. As we advance towards the eighteenth century, progress is almost everywhere indicated; yet but few historical incidents can be recorded. It was in Ipswich that the renowned

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tragedian, David Garrick, made his first appearance as a dramatist in 1739. A woman, named Margaret Bedingfield, was burnt on the heath at Rushmere, in 1763, for the murder of her husband. This was the last instance of this brutal mode of inflicting capital punishment being adopted in this neighbourhood. Trade was now rapidly reviving in the town, and the spirit of improvement animated the inhabitants. An Act for paving, lighting, and cleansing the town was obtained; and many of the streets were made much more convenient for traffic. The bank buildings in Tavern-street were erected at this period by C. A. Crickitt, Esq., who was at the time member for the borough. In 1798 the Roundwood, a villa situated on the road to Rushmere, was purchased by Horatio Lord Nelson; and at the decease of the earl of Dysart, in 1800, his Lordship was elected high steward of the borough.

The location of the provision market is indicated by the name of one of our streets, Old Butter-market, in which, much to the inconvenience of the public, it had long been held. In 1809 the erection of a spacious and commodious market, in every way adapted to suit both the public and the traders, was commenced by a a few spirited individuals; and it was ultimately completed at an expense of £10,000. Adjoining to it, a large space was allotted for a cattle market. The new assembly rooms were built about the same period, by shares of £50 each. This being completed, the lower portion of Tavern-street, extending from Tower-lane to Northgate-street, next occupied the attention. This part of the street was very narrow, like the entrance to the Butter-market from Brook-street, and the houses had large jetties to the first and

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second floors. The fronts of the houses on the south side were pulled down, and the street made considerably wider. The White Horse Tavern was nearly all rebuilt, and the premises now occupied by Messrs. Harmer and Ransome, directly opposite to it, which had extended half way across the present Northgate-street, underwent a similar change. Nearly £5,000, were paid to the owners of the property as a compensation. In 1812 the Old Market Cross was taken down, the Corn Exchange, as it stood a few months since, having been erected prior to this time. The Town Hall was a very uncouth looking building, a great portion of it being the remains of St. Mildred's Church, and the ascent to the Council Chamber, the scene of many a tumult at elections, was made by a flight of steps which projected from the front of the building. On the 4th of June, 1818, the first stone of the front of the present Town Hall was laid by Edward Bacon, Esq., bailiff. Want of funds, caused to a great extent by the extravagant expenditure attending the annual corporate elections, prevented the interior from being completed; and thus it remained until the year 1841, when the exertions and well known taste of the Mayor, P. B. Long, Esq., caused this standing reproach to the corporation to be wiped away. In January, 1820, the Duke of Wellington, paid a visit to Admiral Page, of this town, with whom he had returned from India. In the January of the following year, His Grace received his freedom at the Town Hall, on a Sunday morning; and in the following September he was nominated, unknown to himself, as a candidate for the office of high steward. For the first and only time, a contest for this office took place. Sir Robert Harland being proposed as his

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opponent, His Grace was defeated at the poll by a large majority. In March, 1830, the celebrated election of Messrs. Lennard and Haldimand occurred. The contest lasted six days; the party spirit and ill feeling displayed, and the expense incurred by the election and chairing, were unparalleled even in the annals of Ipswich elections. At the time of the monetary panic in 1825, the inhabitants nobly combined for the support of Messrs. Alexanders' and Bacons' Banks; large bills, signed by the leading gentlemen of the town and neighbourhood declaring their entire confidence, were posted about the country. This step saved these bankers from ruin, during this eventful period. An auxiliary to the London Anti-Slavery Society was formed in 1823, by a few ladies and gentlemen desirous of aiding in the abolition of slavery. The venerable philanthropist Clarkson, long resident in our neighbourhood, Richard D. Alexander, Esq., the Rev. I. Charlesworth and others, took part in this movement. The Mechanics' Institution was formed in 1824; and not the least among the benevolent efforts realized at this period, was the institution of the Shipwrecked Seamen's Society, so well known for the manifold advantages it has afforded to hundreds of distressed mariners.

In August, 1836, the East Suffolk Hospital was opened; the sum of £3,000 having been raised by voluntary subscriptions to found this very excellent asylum.

At the first introduction of the new poor law a riot broke out in the town; the populace attacked two of the old workhouses, where obnoxious alterations had been made, and by means of a fire crome began to pull down the buildings. The soldiers were called out,

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and after some little resistance, eight of the ringleaders were captured and tried at the following assizes. The injustice of holding the assize constantly in the western division of the county, considering the population and importance of the eastern division, had long been felt. Frequent applications were made to have it held alternately at Bury and Ipswich. Two of our representatives, Rigby Wason, and Fitzroy Kelly, Esqrs., were indefatigable in their exertions; but it was not until 1836 that they succeeded, upon condition that suitable buildings be provided for the dispatch of business, and lodging for the use of the judges. The erection of the County Courts was shortly afterwards commenced, and in August 1839 the summer assize was opened in them. The day for holding the corn and cattle markets was, at the desire of many farmers and merchants, transferred from Saturday to Tuesday. In 1839 the first stone of the New Lock for the Wet Dock was laid by G. G. Sampson, Esq., Mayor. In 1840 a bazaar, by the kind permission of Sir W. F. Middleton, Bart., was held in the grounds at Shrubland Park, in aid of the funds of the East Suffolk Hospital, and benefitted the charity to the amount of £2,000. In this year, also, the Temperance Hall was opened.

In 1845 the Hall of Commerce, erected at an expense of £5,000, from a design by Mr. J. M. Clarke, was opened.

In 1846 the completion of the Railway to London was announced, and the line was formally opened to Colchester on the 11th of June in that year.

Prior to the passing of the Municipal Act of 1835, the corporate body consisted of a high steward, two bailiffs of equal power, as chief magistrates, twelve

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portmen, four assistant justices, twenty-four common councilmen, town clerk, chamberlain, &c. The last bailiffs elected were John Chevallier Cobbold, and Henry Gallant Bristo, Esqrs. Formerly, the burgesses of the borough, no matter where resident, alone possessed the franchise; and in 1832, they were above one thousand in number, and were brought at elections from all parts of Great Britain, and even from the continent. By the Reform Act, the franchise was confined to burgesses resident within seven miles of the borough and £10 householders within the limits. By the last register they numbered 1827, viz.: burgesses 387, £10 electors 1440. The representatives in parliament at the present time are John Chevallier Cobbold and Hugh Edward Adair, Esqrs. The municipal body consists of a high steward, mayor, ten aldermen, and thirty town councillors. The town is divided into five wards, and the number of municipal electors is 2395. The first mayor elected was Benjamin Brame, Esq. The office is held in the present year by Thomas Baldock Ross, Esq.

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THE

Rise and Progress of Trade.

TRADE appears to have settled very early in Ipswich, for a mint existed in the town as early as the reign of Edgar; and the very fact of its being privileged as a place for mintage, is a strong proof of the importance of the town at that period. We must recollect that, even in the time of Richard I, the inhabitants were enabled to obtain their freedom by *purchase;* and their can be but little doubt that the rising importance of the town induced John, immediately after his ascent to the throne, thus to grant a charter to the inhabitants. This charter gave to the burgesses the power to erect a Merchants' Guild and House of their own, which Guild was for the protection of the *trading* interest. It also exempted them from the payment of toll for the conveyance of *goods* to markets and fairs. Desirous of extending the commerce of the country, John stated his intention of protecting all foreign merchants who might settle in his kingdom. Letters to that effect were sent to the *principal* maritime towns of England, amongst which was Ipswich. This shows that trade

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had gained a considerable footing at that period. Again, in 1254 the Court of Pleas for the trial of disputed debts without the king's writ was instituted; which indicates that trading transactions were in full force. The woollen trade was at this period extensively carried on here, as is evident from the amount of duty on wood used in dyeing, which was collected in 1215 at Ipswich and other parts of Suffolk: it was £50, whilst in all Yorkshire it was only £90. Much employment was also given by the manufacture of a superior kind of sail cloth, and several trading companies were incorporated by charter.

In the sixteenth century we have proof of a considerable trade being carried on. The benevolent Henry Tooley, whose excellent charity has rendered comfortable many a poor creature's existence, was a merchant; his residence, situated on the common Quay, is now known as the Ram Inn. His relative, Edmund Daundy, who was member for the borough, was also a merchant of the town. By a MS. in the Cotton Library we find that in 1591 Ipswich had 6 vessels, employing 190 men; Dunwich 14, with 80 men; and Southwold 20, with 100 men; and in 1596 two vessels of 263 tons burthen were furnished from Ipswich, to assist in repelling the projected invasion by the Spaniards. In the 13th of Elizabeth, the first act for paving the town of Ipswich was passed, and there was much discussion respecting the desirableness of a mart for general business in the town. Opposing parties made different representations to government, and the dissension probably prevented its establishment. From these facts, as well as from the existence of an extensive Custom House and a Drapers' and Taylors' Hall, we may

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safely infer that the trade and manufactures of the town were then of no mean importance.

In the seventeenth century the woollen trade was carried on very extensively. A number of French Protestants also were induced to settle here, in order that the manufacture of lutestring might be introduced to the inhabitants. Fuller, in his 'Worthies,' says:—'As for *merchants' houses*, Ipswich town, coeval with some cities for neatness and greatness, afforded *many* of equal handsomeness;' and an old author, who speaks of Ipswich as the 'eye of the country,' says:—'That it had at this time a commodious haven, *a great trade*, and was very populous, having an abundance of rich merchants in it.' We have no means of ascertaining the actual number of vessels belonging to the port; but in 1654, Cromwell issued an order for an embargo upon all of them, and for impressing seamen. The manufacture of broad cloth was of that large extent, that the inhabitants of the villages for miles around were employed in it. But about the middle of the century it began to decline; the manufacturers went to the north and west of England, and the trade eventually ceased in this district. The French Protestant settlers also removed to Norwich, and the manufacture of lutestring gradually declined in the town. The loss of these principal employments seriously affected the prosperity of the town; great numbers of the poor, drawn from all parts of the county, who had been thus employed, became a serious incumbrance to the inhabitants; and we find the corporation lamenting that, from the decay of trade and from having no employment for the industrious classes, the poor inhabitants, who continued to increase had become a burden. By a letter found in 'Baxter's

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World of Spirits,' dated 1685, it is shown that the Ipswich waggon went regularly to the Ram Inn, Smithfield, at that period.* The population of the town in 1695 was 12,308.

During the early part of the eighteenth century the trade of the town continued to be very depressed; but as the century advanced other channels of trade and commerce opened to view. Ship building and malting became the principal employments. Kirby says that in 1763 an east-indiaman of 700 tons burthen was launched from the Nova Scotia yard, and several other vessels of large dimensions. Gun brigs and sloops of war for the navy were built at this time. The great and sudden increase in the malting trade induced Mr. Kirby to consider the merchants as over-doing the business, yet this has ever since been an important branch of trade to the port. A few merchants and ship-builders of the town, strongly impressed with the advantageous situation of the port for intercourse with Greenland and the northern shores, made an attempt in 1786 to connect the whale fishery with the town of Ipswich. Buildings for cutting up the whales and extracting the oil were erected, and two vessels of large dimensions were sent out; but the speculation did not succeed so well as was expected, and was in a few years abandoned. This failure to increase our trade with foreign shores, was followed by a successful attempt to improve the commerce of our port, by increasing the facilities for the transmission of goods inland. In 1693 the canal to Stowmarket was completed, at an expense of £26,000. This must have been of great advantage to the agriculturists of the districts along its banks, as

* Suffolk Literary Chronicle.

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it enabled them to embark their grain close to their own houses, the charge for freight being only one penny per ton per mile. Vast quantities of corn were thus conveyed to Ipswich from the western parts of the county; and coals, timber, and other heavy goods were taken from the port in return. Thus an important aid was rendered to our local commerce.

At the commencement of the present century, the attention of the public was directed to the important situation of the town for commercial purposes. Standing in the very best part of a highly cultivated corn-growing county; surrounded by thriving villages and small towns, all cemented together by good roads and cheap conveyances; at a convenient distance from the metropolis; and having at its feet a river with sufficient depth of water to carry the largest vessels to within two miles of its houses;—with such a combination of favourable circumstances, it is no wonder that some of the inhabitants suggested the propriety of providing means for more extensive commercial transactions. Accordingly, in 1805 an act of parliament was obtained for improving the river and increasing its accommodations; commissioners were appointed to carry out the provisions of the act, and considerable improvements were effected by them. The river was deepened in some places and widened in others, and rendered altogether more efficient. A gradual rise in the dues of the port succeeded these improvements; whilst the coasting trade also rapidly increased. New Shipping Companies, for the conveyance of goods to and from the metropolis, started into existence. In 1817 the Crown and Sceptre Company, which consisted of four proprietors, who each furnished one vessel as their share, began

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operations; and shortly afterwards their example was followed by the New Shipping Company, formed by shares of £50 each, and employing several vessels which plied regularly twice a week. Several attempts were made to establish regular communications to the metropolis by means of steam vessels, but they were more or less unsuccessful, until the present 'Steam Navigation Company' was formed. From the 'History of Ipswich' we gather that in 1829, the number of vessels belonging to the port was 147 of 1,538 tons burthen. Ships of any burthen could come up to Downham Reach, but none of more than 200 tons could approach the quay. The shipping was principally confined to the coasting trade. In the corn and coal trades much business was done; 40,000 chaldron of coals were annually imported.

The rising position of the town, its contiguity to one of the finest harbours in the world, affording easy access to all the continental ports, its situation between Hull and London—these advantages, which no other port could offer, induced several gentlemen deeply interested in commercial movements to propose the formation of *a wet dock;* and in 1836 a public meeting affirmed the desirableness of providing a basin for the accommodation of ships frequenting the port, and of carrying out of the proposal generally. In the next session of parliament, an act for that purpose was obtained, and the duties of the River Commissioners were transferred to Dock Commissioners then appointed. The property funded by the Commissioners, amounting to £25,000, was conveyed to the Dock Commissioners, which body also obtained power to raise £85,000; those sums collectively (£110,000) being necessary for the construction of the works. The first stone

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was laid in June, 1839, and the Dock was completed in 1842. It occupies an area of 33 acres, being the largest basin of water in Great Britain.

The trade of the port again increased considerably During the seven years ending 1843, it was considered that the shipping trade increased *one half*, and other trades two thirds. The number of vessels belonging to the port in 1839, was 169, tonnage 14,784. The quantity of coals imported for the year ending July, 1839, amounted to 68,000 tons, and the sum of £3,264 17s., was received as coal dues during the same period. The importation decreased in 1849 considerably, and this, connected with the decline in the shipping trade of the port, is a serious matter for consideration. In 1847, the importation of coals amounted to 100,723 tons; in 1848, to 105,254; and in 1849, to only 96,570. In 1849, the number of vessels belonging to the port was 187, tonnage 15,099. The average yearly importation of coals for the last three years, has been 100,849 tons. The dues paid to the Dock Commissioners, are 1s. 6d. per ton. The duties received at the Customs in 1849, were as follow:—Tea upwards of £5,000; the quantity cleared, above 50,000 lbs. Cheese, duty £3,500; the quantity imported 13,500 cwt. Brandy, about 10,500 gallons; duty £7,857. Rum, 15,000 gallons; duty, £3,700. Corn, at the nominal duty of 1s. per quarter, £1,316; which shows an importation of 26,331 quarters of foreign corn at this port during the year. The total amount of duties was £34,233, which was an increase of nearly £4,000 upon the returns of 1847. The number of vessels with cargoes outwards for foreign, 11; with cargoes inwards, 114. Coasters, inwards, 1312, tonnage, 97,530; outwards,

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718, tonnage 38,320. During the year, eight vessels each of above 200 tons burthen, and one of above 400 tons, entered the port.

The opening of a line of railway from London to Ipswich, and thence to Bury St. Edmund's, and Norwich, has done much towards increasing the general trade, and developing the resources of the districts through which it passes. The line from Colchester to Ipswich was planned by Peter Bruff, Esq. in 1841. The Eastern Union Company was shortly afterwards formed, and J. C. Cobbold, Esq., M.P., who had been indefatigable in his exertions to obtain the line, was elected President, which post he has ever since retained. An Act of Parliament, to carry out the plans, was obtained in 1844; and in June 1846 the line was formally opened. The Electric Telegraph was shortly afterwards erected along the line, and the extensions to Bury, Hadleigh, and eventually to Norwich, were gradually effected. The annexed traffic returns will show the progress of the line.

DATE.	PERIOD. MILEAGE.		AMOUNT.		
			£	s.	d.
July 4th, 1847	1 year — 44	17 miles for 12 months. 27 miles for 6 months.	37793	2	1
July 4th, 1848	„ „ — 51	. .	59111	10	11½
Dec. 31st. „	6 months — 51	. .	35071	2	4½
June 30th, 1849	„ „ — 51	. .	32258	5	8½
Dec. 31st „	„ „ — 95	82½ miles for 6 mo. 12½ miles for 20 days.	44394	10	5½

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Sanitary Condition.

PREVIOUSLY to stating particulars respecting the sanitary condition of the town, we will briefly allude to its general situation and the geological characteristics of the neighbourhood, intimately connected as they must be with so important a question.

Ipswich is situated on a gentle slope, rising from the foot of the Orwell, at its junction with the Gipping. On approaching the town, from whatever direction, it appears placed in a beautiful dell. The scenery around is of the most exquisite description; one of the British artists, and truly amongst the greatest of Suffolk artists, took many of his finest sketches from the immediate neighbourhood of this town; and one of his favourite spots is called Gainsborough's lane to this day. The elevation of the country is not very considerable—varying from 60 to 200 feet above the level of high water. All around is beautifully undulating; the soil rich and well cultivated; and thewood, which is abundantly disposed upon the ever varying surface, gives it a highly picturesque and interesting appearance.

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The geological position of the town is chiefly interesting from the 'Crag' formation, which is here seen in its most characteristic form. The town itself stands in a chalk basin, overlaid at various places by beds of London clay, green sand, crag, and sand and gravel. Immediately beneath the alluvial soil, which is fine and rich, sand and gravel are usually found; but in three instances London clay appears next the alluvial. This is the case in the brick yards on the Woodbridge road; at the pottery ground in St. Helen's, where the stratum of clay is thirty feet thick; and at the lower part of Christ Church Park. Chalk was excavated from the dock at the level of low water; while, to the south of the town, on the farm of J. B. Smyth, Esq., in the parish of St. Mary Stoke, it is found within two feet of the surface, at an elevation of 180 feet above low water mark. The super position of the crag upon the clay may be seen near Cauldwell Hall, at the top of Watery lane.

The supply of water to the town is mainly derived from a number of springs which burst from the crag above its level in nearly every direction; and here we see that the geological position of the town, is a source of much advantage to the inhabitants. A pure as well as an abundant supply of water is obtained; for the gravel, sand and crag form, upon the grandest scale, an extensive filter through which the water percolates; and having its downward tendency stopped by the clay, it makes its way out between the crag and clay, forming springs of the clearest water which, in several places, is conducted into reservoirs, and from thence by metallic pipes to the inhabitants. The supply is, at the present period, in the hands of nine proprietors, viz.: the corporation, Messrs. Cobbold, Orford,

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Alexander, Fonnereau, Leverett, and Smyth, the St. Clement's Water Company, and the Trustees of St. Margaret's Charity. The most extensive supply is obtained from the corporation springs, situated near Cauldwell Hall in St. Helen's, at a level of about sixty feet above low water mark. This source is unassisted by artificial means, and is manifestly capable of affording a greatly increased supply, if no part of it were allowed to run to waste. But, as there is no reservoir of sufficient dimensions to collect the produce of the springs during the nights or Sundays, at least one third of the entire quantity which rises, is positively wasted; and a large number of houses, in the elevated parts of the town, are consequently left, unnecessarily, without water during the greater part of the day. The quantity being thus rendered insufficient to supply some parts of the town, the corporation have erected works near Friars'-bridge, to obtain a supply from the marsh springs in that district. This is pumped up to a tank placed at the Town Hall, and thence distributed among such of the inhabitants as reside in that vicinity. Mr. Cobbold's 'water-heads' supply about six hundred dwelling-houses. They are situated at the back of the Holywells gardens, at an elevation of seventy feet above low water mark. Some fine springs near Downham Reach Farm, the property of Mr. Cobbold, are collected into reservoirs, but are only used by that gentleman for the purpose of his brewery. Mr. Orford's springs are situated near his residence, at the west end of the town, at an elevation of eighty feet, and supply about four hundred houses. With a small outlay, they would be capable of affording an abundant supply to three times that number of dwellings. The remaining

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'water-heads' which we have enumerated produce but small supplies, ranging from fifty to two hundred houses each.

It would scarcely seem credible, that notwithstanding such ample resources, a considerable number of the inhabitants of Ipswich are enduring the very serious evil of an insufficient supply of water; and in some cases of no supply at all. Yet such is the fact. Nature has done much; art but little. Scarcely any attention has hitherto been given either to the preservation of its purity, to its general distribution for household purposes, or its application to the protection of property. Not more than a third of the inhabitants have a supply of spring water in their dwellings; and one half of them are either without any supply whatever, or have to depend upon wells, whose impurities are frequently a subject of just complaint. Within the entire limits of the town professedly supplied by the corporation springs, there are only four streets in which the water mains are large enough to supply even one fire engine of ordinary size. Even in Tavern-street and the Cornhill, there are only three-inch mains. Looking at these facts, and the total absence of systematic arrangement which is manifest, it may truly be said, that a large portion of the town is destitute of the means of arresting or impeding the devastation of a fire.

In treating of this great essential to domestic comfort, the quality of the water is an important point for consideration. Purity and excellence are characteristics which have been long attributed by the inhabitants to the water of Ipswich. Henry Austin, Esq. C. E. while investigating the sanitary condition of the town, submitted several samples of water, from the various supplies, for examination, to Dr.

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Lyon Playfair, one of the greatest practical chemists of the age; and the result of the doctor's tests was, that the same physical properties appear to appertain to the whole of the water supplied from the springs around the town. They are nearly free from deposit, are colourless, inodorous, with agreeable taste, and the average amount of hardness is about nine degrees. A degree of hardness means that amount of hardness which would be communicated to a gallon of distilled water by dissolving in it one grain of pure chalk; so that the Ipswich water contains nine grains of chalk per gallon. As a measure of comparison, we may mention that the water generally in use in London has twelve degrees of hardness, in Manchester fourteen, and in Aberdeen only one. By chemical analysis, therefore, it appears that the quality of our water is by no means so excellent as many had expected.

To obviate the existing deficiency, and to place the supply of corporation water upon something approaching to a system, it has been proposed to construct a large reservoir at Cauldwell Hall, to contain 7000 hogsheads, and thus obviate the enormous waste that now continually flows down some of our streets; to re-lay the mains upon a graduated plan, doubling the size of some of them; and to replace the present water wheel, pumps, and auxiliary steam engine, at the Friar's Bridge Works, by others of treble their power. This, it is said, would afford the opportunity of using the water of the Gipping immediately below Handford Mill, for the purpose of increasing the supply. The adoption of the former part of this proposal is unquestionably what has long been wanted; but to the latter we think there is much ground for

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demurring. We are told, that to the use of the Gipping water 'there can be no valid objection, as its mixture with that from the springs would merely *add* a small per centage of chalk.' Is not this a sufficient ground of objection? Water to be really wholesome should be as free from chalk as possible. For personal ablution, and for household purposes, hard water (which is merely a common name for water with a greater quantity of chalk) is both injurious and expensive. The water of the Gipping contains several grains more of chalk per gallon than the spring water from Cauldwell Hall, Mr. Cobbold's, or Mr. Orford's. It is calculated that one grain of chalk per gallon will decompose upwards of four grains of soap; it will therefore be easy to perceive, that the general use of water containing an extra quantity of chalk must be a heavy additional expense upon all who use this necessary article. More labour must also be bestowed in the cleaning of linen; and a certain loss in household expenses, by its use for tea, coffee, &c., would be incurred. Diseases of the stomach and bowels are also frequently produced by the use of water containing a more than average amount of chalk. The Gipping water is also open to objection from its liability to absorb various gaseous and other impurities which, not being held in mechanical suspension, no filtration would be able to remove. The water might be made to look perfectly clear, but transparency would be no proof of salubrity. As there is plenty of water in the high lands around, we trust that neither the water of the Gipping nor that of the low marsh springs will become generally used by the inhabitants of any district of the town for personal or household purposes.

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Ipswich occupies an area of 1680 acres, and a circumference of six miles and a half: the populated area of the town is two thirds of a square mile in extent. The progress of the town may be pretty accurately estimated by the annual rateable value of the property at various periods. In 1815 it was £42,512; in 1837 it was £55,979; and in 1847 it was £91,843. During the first period of twenty-two years it increased to the extent of £13,000 value; and during the last period, only ten years, it added no less than £25,000 to its value. This increase is even more striking in many parishes than it appears in the whole town. In 1815 the rateable value of property in the parish of St. Margaret was £8,681, it is now £14,398; in St. Matthew it was £3,903, it is now £12,602; in St. Lawrence it was £1,890, it is now £3,378; and in St. Helen it was £2,184, it is now £4,492. The population again will show the great increase and continued prosperity of the town. In 1801 it was 10,402; in 1811, 13,918; in 1821, 17,475; in 1831, 20,528; and in 1841, 25,254; it is now supposed to be 32,000. Again, if we compare the parishes in 1801 and 1841; St. Clement's in 1801 contained 1,584 persons, in 1841, 5,973; St. Helen's had in 1801 327; in 1841, 1,352; St. Matthew's had 1,206; in 1841, 3,458. In St. Margaret's the difference is also great, 1,923 to 4,512. The present population is considered by many to be 32,000. The number of houses, June 1849, was 6,336. We may now estimate them at 6,500. If we reckon 5 persons for each tenement, it will give us 32,500, as the number of the inhabitants, and hence we feel disposed to consider 32,000 a close approximation to the truth. There are about 2000 out-buildings, and 20,000 enclosures.

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Within the last seven years the number of houses has increased very considerably. In the grounds of Mr. Fonnereau on the north, near the Railway Station on the south, in the Pottery Grounds on the east, and on the London, Norwich, and Bramford roads westward, dwellings have arisen as if by magic; and in the grounds of Messrs. Alexander and Orford, new streets are rapidly rising into existence. The town is lighted by 228 gas lamps and 10 oil lamps. These, in consequence of no definite plan being acted upon, are placed at various distances from each other. The average distance apart of the gas lamps is 87 yards, of the oil lamps 146 yards; but at the present time, in planting fresh lamps, a space of 60 yards is the utmost distance allowed between two lights. No less than 60 streets are without lamps. That many of these streets are thickly tenanted may be inferred from the fact, that the streets and lanes already supplied with the lamps contain only 3,900 houses; thus leaving the inhabitants of nearly half the houses in the town without any light in the neighbourhood of their dwellings. Selecting a street from each of the three parishes, St. Clement's, St. Helen's, and St. Margaret's, which have lately increased in size very rapidly, we find that the 3 streets are 265 yards in length, and contain 142 houses; yet no public or private lamp is placed within them. There are 102 streets and 25 lanes in the town; 38 of these are without any drainage, and 16 have surface drains on one side only, or the surface gutters extend but partly through them. There are portions of sewers in several streets; but as they exist nowhere for any considerable distance, the town may be said to be without any system of sewerage. The sewers are formed with circular and elliptic

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bottoms; but in consequence of there not being a sufficient quantity of water to carry off the sedimentary matter, gases of a most offensive kind occasionally arise from the gully holes.

The 263 streets, roads, lanes, courts, and inhabited yards in the town, measure not less than 27 miles in length. Of this number, 142 streets, roads, and lanes, are thickly inhabited. The paving mostly consist of the M'Adam and Boulder kind; the former yielding by turns both mud and dust, and the noise from the latter being very great. Until the present year, the repairing of the streets and roads devolved upon the paving commissioners and the parish surveyors. The neglect and mismanagement which naturally resulted from so many separate authorities are happily now ended, the whole town being placed under the management of the commissioners. There are 51 streets and lanes not paved, and 21 only partially paved; in the latter case, what is effected has been done generally at the expense of the proprietors in the district. In some of these streets the settling of the water into the soil renders the houses quite damp. In the upper part of St. Margaret's, in many parts of St. Matthew's, and in several other districts, dead wells abound. In St. Matthew's parish alone nearly 300 houses, more than one-third of the entire number, have no other means of drainage, and 70 dwellings are without even this means of carrying off the waste. More than half the streets of the town are thus shown to have received little or no benefit at the public expense: 45 of these are *streets*, not lanes, containing no less than 1631 houses, or an average of 46 for each street; yet but little flag pavement front the dwellings, and what exists has, in the majority of cases, been done at private expense.

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There are 106 courts in the town, containing 627 houses. The drainage from some of these is very defective. In some instances all the refuse water has to be carried to a dead well, situated either in the middle or at the end of the yard. In others, the water course is very badly paved, and stagnant water is the consequence. The demoralizing practice of providing but one convenience for several houses is here seen in full force. No less than 67 courts, containing 358 houses, are in this position; giving an average of one to every five houses. The courts are also equally deficient in accommodation for the washing of clothes. Many of the inhabitants have to perform that operation in their dwellings, to the serious injury of their health and destruction of their comfort. The supply of water to the courts is also of a defective character. Ten of them are without any supply, to 4 the water they require is fetched from wells, and to 21 from pumps. The difficulty and the labour attending the procuration of this needful article, must have a deteriorating influence on the character of the inhabitants, and prevent the formation of those habits of cleanliness so essential to the health, comfort, and moral elevation of the poorer classes. The ventilation of the courts is bad, their situation often very confined, and the entrance in some instances narrow. Some of their houses are situated back to back. Above 500 of them have no back doors; and, in the major portion, the rooms are so small that, where they are occupied by families, they cannot fail of being *crowded* in the sleeping apartments.

There are thirteen grave yards belonging to the Established Church, and five burial grounds attached to the Chapels of Dissenters. Most of these grounds

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have been used for the same purpose for centuries. With two exceptions, St. Matthew's and St. Helen's, the parochial grounds are, we believe, the same in size now as they were when originally formed. For many years they have been considered, by persons capable of judging, to be overcharged. Several of them are much above the level of the streets; the ground in five of them has been lowered; in one instance, to such an extent that some of the coffins were actually taken out and deposited lower. The compound of bones, refuse and earth, which was removed on these occasions, was placed as manure in gentlemen's gardens, and on the marshes. In four instances, graves have been levelled to make paths; tombs and stones removed for a highway over the remains of the dead. Some of the vaults are so full, that portions of the remains have had to be removed to make room for the new comers. In most of the grounds, the soil is stated to be dry, to the general depth required for a grave; the upper part is nearly of a black colour, and described as 'a fine rich soil.' In portions of St. Nicholas, St. Mary le Tower, and St. Mary Key, the ground is wet six feet in depth; the back ground in St. Helen's is heavy clay, or brick earth. The general depth of graves, five or six feet; eight feet is stated to be the greatest, and five the least depth of graves for adult interments. Members of the same family are usually deposited in the same grave, even to the extent of two or three in a year. The paupers' graves, in some grounds, have four coffins in them. All the soil is generally removed off the lower coffin, and the new tenant rests directly upon it; unless the coffin is found to be decomposing, then in which case a layer of earth is allowed to remain between them.

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Taking all the burial grounds,—the parochial, the Jews', and those belonging to the Dissenters,—we find that the extent of ground in this town used for the purposes of interment amounts to nine acres and three-quarters. The annual number of deaths, taking an average of five years, from the returns of the registrars, has amounted to 664. This extent of ground has no less than 773 large tombs, and brick graves covered with flat stones; which, being seldom used, the space they occupy must be deducted, in estimating the quantity of available ground for the use of the parishioners. That some of the parochial grounds have annually an excess of burials, is evidenced by the fact, that in several of them the ground is bored prior to a grave being commenced. We shall therefore make a few remarks upon the condition of some of them. *St. Clements*:—This ground has been full many years. Previous to the opening of Trinity Church, the average annual number of interments was 97, and in the year 1846 117 bodies were interred. There are 89 tombs and flat stones, in addition to brick graves with head and foot stones, the ground for which, being bought in perpetuity and seldom used, must be deducted from the available ground for the general use of the parishioners. About ten years since, the old pathway was taken for burial purposes, and tombs and graves were removed in order to make fresh ones. The large flat stones of the tombs are laid down for the pavement; a highway is made over the mouldering remains of those who were once the cherished idols of the heart's best and purest affections. *St. Peter's*:—A few years since, the footpath across this churchyard was abolished, and a piece of ground, the length of the

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yard and five feet in width, was given to the street for a footpath, which, as it now exists, is over the remains of the dead. Numbers of coffins had to be disinterred, and decaying remains exposed to the public view during the alteration. Formerly a much larger number were interred here. *St. Margaret's* :—This yard has long been considered very full; the foot paths have been abolished to make room for interments. The annual number of burials in this ground is greater than that of any other ground in the town; having averaged eighty-five annually for the last ten years. *St. Mary Key* :—This small churchyard is very full. The path in front of the churchyard is over the remains of the dead. The average number of interments, eighteen. *St. Helen's* :—Until recently, this ground was very small; a piece containing about 250 square yards was added about ten years ago. Large pits were dug here for the interment of the soldiers who died after their return from the expedition to Flushing; twenty or thirty were buried weekly and as many as sixteen in a pit. Population has very much increased within the last four years; in 1841 the number of houses was less than half their present number. *St. Lawrence* :—This is the smallest parochial burial ground in the town; and a worse situation for the purpose, it is scarcely possible to imagine. It is completely surrounded by very high houses, having no yards, and their back doors opening within three or four feet of the graves. To enumerate further, would only be to repeat a description of similar evils. With the exception of *St. Matthew's*, there is not a burial ground fit for the purposes of interment.

The number of burials are annually increasing; but the grounds for interment admit of no increase; and

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the question has been often asked in Ipswich—Shall we continue the practice of putting an *unlimited* number of dead bodies into *limited* spaces of ground, or permit the remains of the dead, in various stages of decomposition, to be deposited in the midst of human dwellings? Can a few inches from the doors of the living, be a proper place for the putrefaction of the dead?

Several of our grave yards are situated in the midst of thoroughfares, where it is impossible that the last offices for the dead can be performed with that degree of solemnity and impressiveness that is desired. To remove such an evil is really more than desirable; and we were glad to find that a company, for the purpose of forming a Cemetery in the neighbourhood of the town, was provisionally registered in 1849. Capital £5,000, in 500 shares of £10 each. The ground selected by them was a portion of the Sand Pit Farm, situated to the north of Peddar's Lane, the property of W. C. Fonnereau, Esq. They proposed to purchase twenty acres of land, part of which should be consecrated for the use of the members of the Established Church, and on which a chapel should be erected, in which any clergymen of the Establishment might officiate. Another chapel for the use of Dissenters would also have been erected on the unconsecrated part of the ground. The use of the Cemetery was to be entirely optional; no power to close existing burial grounds having been asked for in the act of parliament for which application was made. In consequence of the expressed intention of government to introduce very shortly, a 'General Interment Bill,' the adoption of further measures to obtain this act, was deferred by consent of the shareholders.

We trust that the inhabitants,—who have, to their

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credit, done so much to promote railway and other improvements; who already possess a valuable Mechanics' Institution, and a Local Museum, famed through Britain,—will not be found less energetic in promoting the formation of cemeteries, in which the nuisances inseparable from the present grave yards will be altogether avoided, the respectful treatment of the dead insured, and health and morality improved.

The annual reports of the Registrar General have made known to thousands the high rate of mortality that has for years existed in Ipswich. It was one of the few towns in which, during the summer quarter of 1846, remarkable for its extraordinary heat, the number of deaths doubled that of the corresponding quarter in the previous year—240 deaths in one quarter, out of a population of 28,000! Such a state of mortality was equalled only in the worst districts of the kingdom. The average annual number of deaths in Suffolk is, from a calculation of seven years, one in every fifty-one inhabitants; in Yarmouth from a calculation by Dr. Guy, one in fifty-one; in a mining district, (Charlton and Worsley,) one in fifty; in Kidderminster, less than one in forty-nine; in England, one in forty-six; and in Ipswich, one in forty-two. The average mortality in this town, although placed in a healthy agricultural district, is above that of every county in England, Lancashire excepted. During the five years ending 1848 (no later report have come to our hands,) the average annual number of deaths, as previously stated, has been 664. Assuming the population, from 1844 to 1848 inclusive, to have been 28,000, the deaths are one in every forty-two inhabitants. If the annual mortality had been the same as at Yarmouth, Huddersfield, Worsley, Beverley, and

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Kidderminster, the deaths would have been 560 instead of 664. Thus, in five years we have had 520 deaths above the average mortality of better drained and ventilated towns. By the aid of the Registrar General's Reports we will examine this subject further. It is well known that Suffolk holds a high rank, sanitarily considered, among the counties of England. We may therefore reasonably assume, that the district in which we reside is healthily situated; if, therefore, we find that any portion of it suffers from excessive sickness, or is liable to a high rate of mortality, it is reasonable to assume that a careful examination would prove it to result from some cause or causes local in their nature. In the year 1842, the latest report in which the causes of death in this district are given, the total deaths in Ipswich were 594: the deaths from consumption were 137; from pneumonia, 52; and the mortality of infants under five years of age 236. In England, the deaths from consumption were, during the same year, sixteen out of every hundred of the total deaths; in Ipswich, they were twenty-two out of every hundred. Had the deaths from this disease in Ipswich been uniform with those in England, the number would have been 96, instead of 137. The deaths from pneumonia in our town were more than eight out of every hundred deaths; while, in Suffolk, they were only four out of every hundred. A uniformity between Ipswich and Suffolk in the number of deaths from this disease, would have produced twenty-four, instead of fifty-two. Perhaps the most important test that can be applied to the social, moral, and sanitary condition of a town, is the rate of infantine mortality; because, as is well known, it is in the earliest stages of our existence that we are more susceptible of atmos-

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pheric influences. The noxious gases, which arise from the decomposition of animal and vegetable substances, effect the infantine more than any other stage of our existence. Out of one hundred deaths of all ages, there were, in Whitby 26, Lancaster 29, York 31, Ipswich 39, Leicester 43; while, in Whitby 26 per cent. die under five years of age, in Ipswich no less than 39 per cent. die under that age. Again, the number of deaths under one year of age, during 1842, was 159, which is one in five of the number born. Had the deaths been at this age in the same proportion as those in Suffolk, the number would have been 104, instead of 159. These facts speak for themselves. Remarks upon them are unnecessary.

How is this low state of health in Ipswich to be accounted for? An eminent sanitary reformer and civil engineer has stated, as the result of his investigations in this and other towns, that Ipswich is 'exempt from the disgraceful conditions which are elsewhere so abundant;' but he also states, that 'there is a greater absence of general sanitary arrangements than is usually found.' That is the key to our sanitary position. Our defects in these particulars we have endeavoured to portray. It is in our mode of building, in defective ventilation, and the absence of drainage and conveniences, that much of the mischief resides. These are the permanent stimula of disease. Imperfect drainage and neglect of cleanliness, by leaving quantities of organic matter to putrify in the midst of crowded populations, are the great generators of diarrhœa, dysentery, and the great zymodic class of diseases; and all three of our registrars have, in their quarterly reports, borne testimony to the fact, that the increase of diarrhœa has been the principal

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cause of the high rate of mortality from which we are suffering. The experience of our medical practitioners testify to the same effect. The books of the Poor Law Medical Officers demonstrate, that our foul gutters and neglected cesspools in the courts and badly ventilated yards and streets, and the defective supply of water to the poor inhabitants generally, are the great causes of the increase of sickness in our town. Disease is the inseparable associate of sanitary neglect. Some portions of the town are scarcely ever free from diarrhœa or fever. One street and a large court connected with it, in the parish of St. Clement's, furnish one quarter of the number of cases the medical officer had to attend in the whole parish. In St. Matthew's, one undrained street, in which the floors of many of the houses are below its level, and where the water from the pumps (the only means of supply), is much complained of for its impurity, gives daily employment to a medical man. In St. Peter's are two streets, adjoining each other, built on low marshy grounds; one is blocked up at the extreme end by piggeries and has bad drainage; the other is open and has good ventilation. In the former fever is a regular inhabitant, while in the latter it seldom gains an entrance; and if it does, is soon dislodged. So intimate is the connection between sickness and neglected sanitary arrangements, as shown by the books of the surgeons and relieving officers of the union, that any person, well acquainted with the state of the town, would have no difficulty in pointing out on a map the exact spots where diseases, in their various degrees of intensity, may be found. This liability to sickness in undrained districts is a heavy tax upon the rate payer. In one of the above streets there are 47 houses, 38 of

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which are 'excused' from rates; in another, 30 out of 41; and in a third, 27 out of 37 houses are 'excused.' How long will this inattention to the dwellings of the poor, and the consequent social, moral, and pecuniary loss to the community, be permitted to continue?

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Manners, Morals, and Social Condition.

In glancing at the habits and morals of the great mass of our fellow townsmen, we must first direct attention to the evils that result from the neglect of sanitary arrangements. The necessity of improvement in the dwellings of the poor, before any permanent elevation of the class that inhabit them can be attained, will be evident to any one who walks through our lanes and courts with an observant eye. The habits of a population are very much affected by the conveniences at command. Dirt, disease, and immorality are frequently associated. The bad arrangements connected with the dwellings of the poor produce a degree of wretchedness which leads to demoralization. In the words of Lord Ebrington, 'Experience has proved, what indeed *à priori* reasoning would have induced us to believe, that people cannot be lodged like pigs and live like Christians.' The circumstances in which many of the poor are placed break down all the powers of decency and self-respect, and it is therefore vain to expect from them as great a regard for the laws of morality, or the

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regulations of society, as might reasonably be anticipated under more favourable influences. Bad drainage and a defective supply of water induce personal uncleanliness and slovenly habits in the woman, which cause the man to be dissatisfied with his home and to seek refuge at the ale house. Waste water is thrown out at the doors, making the yards wet and dirty, and thus filth accumulates. That the trouble of obtaining water should cause men to forego some of the comforts of cleanliness is quite natural. Mr. Chadwick has remarked, 'that in Paris and other towns where the middle classes have not the advantage of supplies of water brought into their houses, the general habits of household and personal cleanliness are inferior to those of the inhabitants of towns who do enjoy the advantage.'

The deficiency of private receptacles for refuse must tend greatly to deteriorate the moral habits of the community. Numerous are the cases in which the out office is common to several houses, in one case to twelve houses. Are not these circumstances sufficient to destroy all modesty, to blight the beauty of the female character, and to banish all feelings of self-respect from the human mind; and do they not militate most powerfully against the comfort, decency, and morality of the labouring population of the town? The insufficient number and consequent indiscriminate use of sleeping apartments is another great cause of demoralization. When we find a father, mother, and 5 children sleeping in one room, (a girl of 13 and a boy older) can we wonder at the depravity which must be the result? We do not say that such is invariably the case; but must not such herding together tend to destroy all the finer feelings of our

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nature? Can common decency be preserved under such circumstances? Is it not hopeless to expect moral improvement of the working classes, until the means of preventing such evils are provided? The poor creatures are so situated that they cannot help themselves; they cannot of themselves improve the wretched accommodations they are obliged to put up with; and it is clearly our duty therefore to assist them. The bad ventilation of courts, houses, and rooms, has a great effect on the nervous energies, and so acts upon the system as to induce a desire for stimulants, and lay the foundation for disorderly habits.

In the midst of all these disadvantages, the visitor of the poor meets with numerous instances of determined struggles for cleanliness and general purity of character, and even of moral heroism of a high cast. The intense suffering and privations which many of these poor creatures undergo, not merely excite the commiseration of the class above them in society, but act as a stimulus to personal improvement. The clean bricks in front, the whitened door step, and the white muslin window blind, at some of these court-bound dwellings—situated as they are at a distance from any water pipe or pump, and having no drainage for the refuse—are indeed strong proofs of a moral feeling which even the deteriorating circumstances around have been unable to crush. On entering such dwellings (of which a proportion, we think, of seven to ten will be found), the geranium, the balsam, or the musk plant will be seen in the room, whilst the piece of ground in front will be carefully cultivated. The scarlet runner is a favourite plant with them. Common painted wood engravings and a small looking

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glass hang on the walls, and a copy of the Bible or perchance a Prayer Book, on the table, in front of the best tea tray; on the mantel-piece there is a pair of shells, a well-polished brass candlestick, a small china ornament or two, or perhaps a pair of singular looking drinking glasses. All these things show us that taste and simple elegance have still an abode in these humble dwellings. In some, the desire to keep a 'better suit' indicate that there is an effort to stem the general effects of poverty, and that commendable self-respect is not worn out.

Glad, indeed, should we be if the above sketch were applicable to the mass of our working population; but alas, there is a dark as well as a bright side to this picture! We are often told that indigence is unfavourable to the growth of morals; that it neutralizes the best feelings of the mind, prompts and stimulates its victims to the commission of immoral actions; that the neglect of instruction in the season of youth is sure to be followed, in those exposed to vitiating influences, by a tendency to crime. Watch our lanes, courts, and alleys, and the truth of these statements will be as obvious as the light of the sun at noon day. If we visit the houses of many of the poor, improvidence will be manifest to the view; the evil effects of the 'gin fiend,' and the consequent visits to the pawnbroker, will be apparent. A love of drink is indeed the bane of a great majority of the working classes. This induces them to make acquaintance with the pawnbroker, and their doom is then sealed. The parents, generally speaking, set but little value upon education, and no effort is made to keep their children under instruction, and, as we shall presently show, considerably more than half the number of children

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between five and fifteen years of age, are not found at any school. The schoolmaster at the borough goal informed us, that, in several instances, juveniles had acknowledged being in all respects more comfortable in prison than when out. What a home does such a statement indicate! What a deplorable state of things must exist, when a felon's ward presents greater attractions to the child than its own fireside! When this is the case, must not the parental affections have been destroyed, the sympathies which bind parent to child obliterated, and the best feelings of the human heart have remained untouched?

It would be, perhaps, presumptuous on our part to say in what locality depravity lifts its head most boldly, or demoralization is to be found festering most rapidly. In various districts, well known to the police and the town missionaries, an education for evil is constantly going on, and the inhabitants are living in a state of practical heathenism. Licentiousness prevails to an extent appalling to contemplate, and which personal observation alone can discover. There is a grossness of feeling, a brutality of manner, and an habitual indecency of language, that is disgusting in the extreme. The disregard to decency in conversation before children is a growing evil, and is even more indulged in by the female than the male portion of the population. The natural result on the minds of the young may readily be conceived. They grow up without any religious principles, delicate sentiments, or motives to virtue and chastity; anything, in fact, to restrain them from the gratification of the animal propensities. The magistrates have remarked the increasing tendency to coarseness of language among the juveniles brought before them; and the mass of

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depravity that exists among the rising generation is most horrifying to witness. Our Ragged Schools have already brought to light many cases that would scarcely be credited. We have a large number of boys and lads, who have no particular employment, and whose parents are unfortunately, either from sensuality or ignorance, utterly regardless of their moral conduct. Let any one unacquainted with the social condition of our population, take a walk on a Sunday morning into the lanes and byways which skirt the town, and the number of lads and adults, ranging from fourteen to twenty years of age, which he will see playing at 'pitch-halfpenny' and other amusements, will perfectly astonish him. Some of them are very respectably dressed; but almost all, even from the boy of twelve, have acquired the habit of smoking; and obscene and disgusting language is continually emanating from their lips.

The nature of the amusements, and the manner in which leisure hours are spent, will afford a very good indication of the character of the people; and it is here, more than anywhere else, that we observe some improvement has been effected. Bad, indeed, as the state of the population now is, we are informed, that it has so changed since the commencement of the century, that the most casual observer must admit the advance which has been made. Forty or fifty years ago, *bull baiting* was a favourite recreation among our inhabitants. In 1805 a bull was baited in the yard attached to the Fleece Inn, at that time kept by Richard Bedingfield. After this another was baited on the race course, on which occasion Mr. Ripshaw, the governor of the Borough Gaol, took a very active part. In the following year Mark Parsley, a well

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known character in Ipswich, purchased at Lavenham fair a bull for a similar purpose. This poor beast was first baited in a meadow between the river and the Royal William Inn, now used as a garden. It had afterwards to undergo another torment in a sand pit opposite the White Elm Inn; the quiet village of Kesgrave was next visited, and the bull baited in a valley opposite the Bell Inn; and finally it went to Brantham, at which place the leg of the poor infuriated animal was broken during the sport. It is evident, from the frequency of their occurrence, that the authorities took no steps to stop such brutal amusements. *Cock fighting* was also a very general amusement. Mains were fought, for considerable sums of money, during the race week for many successive years. Suffolk and Norfolk were frequently backed for two guineas a side, and £25 the odd battle; Tim Micklefield being the man for Suffolk, and a Mr. Stradbolt for Norfolk. The fights lasted three days. A regular cock pit was constructed in some stables at the Cock and Pye Inn, and during the time Mr. David Evans was landlord, this place was the resort of the 'fancy' of this cast. A main was fought one year, at the Rose Inn, St. Peter's; at another, Mr. Bowman's new malting, in the Green Yard, was used for a three days' fight. The Bell Inn, St. Mary Stoke, the Halbert Inn, St. Margaret's, and the Horse and Whiskey, in Lower Orwell Street, were also used for the same purpose. *Badger baiting* was occasionally practised at the Woolpack Inn; and *dog fighting* and *pugilistic* encounters were frequent. In fact, even within the last twenty years, scarcely a Saturday passed without some persons trying to settle their differences by the disgusting practice of a 'turn out'

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on Bolton. All these, as well as street fighting, which was then very common, are now unknown as amusements.

In some instances, remnants of these barbarous customs still exist; for, although other animals are used, the customs are essentially the same. But, generally speaking, a marked improvement in the manners of the people is observable. *Racing*, one of the most senseless customs of the age, and which serves scarcely any other purpose than for the initiated to plunder the uninitiated, is, we are happy to say, at a discount; and the attendance of the respectable classes has gradually declined. *Shooting matches* have, of late, become very fashionable among a certain portion of the respectable classes in the town and neighbourhood. This pastime is deemed a much more gentlemanly amusement than the slaughter of animals for food; chiefly, we presume, because pigeons and rabbits are killed instead of sheep and oxen, and the feats are performed with fowling pieces instead of the pole axe. *Pedestrianism* is also a great favourite with many of the fancy gentlemen of this district, many of whom are ready to back their pet men to any amount. Another irrational amusement, treading very closely upon the heels of the barbarous bull baiting, is the practice of *Ratting*. This species of modern amusement is extraordinary, and probably to many of our readers unknown. We will, therefore, briefly describe it. A large pit is constructed in the centre of a room or covered building; and in that a number of rats, previously collected, are placed. The company sit or stand on an elevation all around, so as to command a good view, and the place is brilliantly illuminated with gas. A dog is put into the pit; and the owner of the

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animal that kills and mangles the largest number of rats in the shortest space of time, is declared the winner. The number of rats is commonly fifty; but, in some instances, wagers for the dog to kill eighty, and even one hundred, are made. In matches, the owners toss to decide the choice of rats, or whose dog shall go in first; and there is a system of weighing similar to that adopted in horse racing. If a dog weighing sixteen pounds is matched against one of twelve pounds, to win the stakes he must kill five more than the smaller one in the time fixed; one rat for every pound deficiency in weight being allowed. Sometimes the rats have some kind of liquid put on them, to prevent the dog from winning the wager; this acts so strongly upon the poor animal's mouth, as almost to flay it before he has half done his work. The '*sports*,' as they are called, are in such high estimation, and are so frequently held, that rats are at a premium! The publicans—for it is almost unnecessary to observe that the rat pits are no where but at public houses—have to pay two pence per head for the rats. The farmers, finding such a call for these destructives, begin, now that Free Trade depresses them, to require payment from the catchers for the privilege of bagging the game on their premises. The prevalence and even fashionable character of this really savage, and yet foolish, amusement may be pretty accurately estimated from the following advertisement, which we take from the 'Suffolk Chronicle' of June 15th, 1850.

'RATTING EXTRAORDINARY.

'A SWEEPSTAKES will take place at Mr. J. Goodwin's, Royal Albert Inn, on Monday next, June 17th, at six o'clock, p.m.

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precisely, between Mr. Cresswell's dog "Nelson," Mr. Smith's dog "Billy," and Mr. Garnham's dog "Pincher," for £5 each, at fifty rats each. A good supply of rats for use.'

The community generally feel glad that the brutalizing practice of bull baiting has been, for some years, abandoned; but how will our posterity estimate us when they find that, in the middle of the nineteenth century, in the midst of our refinement and our boasted advance in civilization, a large number of the inhabitants weekly assembled to take pleasure in viewing small animals mangled, tortured, and killed by a large animal, because there was no means of escape; destroyed too, simply to glut the spectators' appetite for cruelty. This amusement is practised, and this delight is felt, not by the 'low and vulgar rabble,' as some please to call the working classes, but by men who would deem it an insult to be called other than very respectable inhabitants!

The facilities for *excursions*, offered by the steam boats and the railways, have tended very much to purify the character of our amusements at the holiday periods. The old fashioned sports, which were so freely practised at Whitsuntide, are now but seldom heard of. That of *ten pins* has, we believe, very much decreased in popularity. *Aquatic sports* are a favourite pastime with many, and an annual regatta serves to keep alive the spirit of emulation. A splendid *cricket* ground has been made, but this manly and healthy recreation is not very generally indulged in.

How do working men spend the Sunday? Many of our mechanics remain in their own dwellings. They have, on that day, what is termed enjoyment; that is, entire abstinence from any physical exertion, if

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we except the pleasure of eating, which is more freely and more luxuriously indulged in on that day than any other, by almost all whose means permit them so to do. We shall show that of the whole population, only 40 of every 100 attend divine service; and, of the working classes alone, probably not more than 15 in the 100. In the evening, the bowling greens and large gardens around the town are frequented by a large portion of those who are enabled to dress respectably. On one of the greens, a few months since, a pedestrian undertook to walk a certain distance every hour for 300 hours; and some idea of the numbers who attend these places may be gathered from the fact, that a sum of money, amounting to several pounds, was collected for him, by subscriptions in silver and copper, from the visitors on one Sunday, during which day the feat was being performed.

Until recently, the most seductive of the Arts received but very little encouragement in Ipswich. The inhabitants began to be distinguished as a body of people who could not appreciate the harmonies which float in the works of the great masters in music. The efforts of Messrs. Bianchi, Foster, and Bowles, who have on various occasions given Concerts, at which some of the first vocal and instrumental performers in England have been engaged, have done much to improve the taste of the inhabitants; and the enthusiastic reception with which Henry Russell and Madame Dulcken were hailed, shows plainly enough that the audiences have been melted by the omnipotence of the most refining of the Fine Arts. As a recreation for the working classes it is not thought of. The charge for admission, to almost all our concerts, prevents the large body of the people, who more

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especially need the charm of noble and glowing sensations, from attending them. An attempt was made during last winter by the 'Young Men's Association,' to interest our working classes by the performance of some of the finest compositions in Sacred Music; the admission charge was threepence only, and the result was in the highest degree successful. More than 1200 persons attended.

The feeling in favour of the Drama has long been on the decline. The gradual rise and influence of Evangelical principles caused a distaste for dramatic entertainments among the upper classes; and, although the Theatre is open during two months in the year, for many years the spectators have been so few in number, as to leave the managers very frequently minus their expenses.

The fact of Ipswich being a port and garrison town, will be sufficient to give the idea that the inhabitants are not free from the evil of *prostitution*, which may emphatically be called the monster evil of society. A recent Report of our Town Missionaries states, that there are fifty-two houses of ill-fame in Ipswich. Some of these are brothels of a first class description; the furniture and general appearance showing that means have not been spared to render them in the highest degree attractive to the licentiously disposed. Several of our public houses are known to hundreds of persons in the town, as resorts for this extreme of depravity; and, at some of these dens of iniquity, 'bullies' are kept. But the extent of the evil we are here alluding to cannot be fully estimated by the number of brothels and the females kept in connection with them. There are many females who have fallen into the ways of evil, who during the day follow some

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light employment, and walk our streets in the evening for the purpose of prostitution. Instances have come to our knowledge of mothers training their daughters to a life of shame, and living upon the proceeds of their children's iniquity. We are anxious that some steps should be taken for mitigating this devastating vice, which sends its poison through the veins of society, saps the best affections of our nature, crumbles the mind in ruins, and extends the fearful ravages of disease far and wide. But we feel assured that until the virtuous portion of society alter its tone towards the seducer, efforts to reform the seduced will be of little avail. Seduction is the principal cause of prostitution, and we must remember that this is an affair in which two parties are necessary—the seducer and the seduced. In this age, the man known for his libertine practices is freely admitted, and sometimes even courted, in the the company of the virtuous, who would spurn from their door the poor female who had become the victim of his licentious desires. The physical evil must always fall upon the woman; but in a more healthy state of society, moral ignominy would fall doubly from the hands of impartial justice upon the head of the seducer.

Five of those moral and physical pests of a town, *common lodging houses*, exist in Ipswich: three in St. Clement's, and two in St. Margaret's. One is a licensed victualler's house, one a beer house, and the other three are private houses. Four out of the five have large sleeping rooms, filled with stump bedsteads made of wood, having on them flock or straw beds. Upon these the vagrants of both sexes and of all ages sleep. Each bed is furnished with a pair of sheets, a blanket, and a rug, which are frequently in the most

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filthy condition. Ventilation of the rooms is entirely out of the question. The parish authorities, during the last year, compelled the proprietors of some of these houses to whitewash and otherwise clean the sleeping apartments. Each lodger is charged threepence per night, and, before retiring to rest, must pay or be turned into the street. In most of the rooms there are eight or nine bedsteads; frequently three persons sleep in a bed, and married and single in the same room. No one is required to wash before going to bed, except those who may have been walking on a wet day, without shoes or stockings, whose feet have in that case to undergo the process of ablution. These houses are the receptacles for beggars, thieves, and prostitutes, as well as for some poor creatures whose miserable existence compels them to lodge at the lowest possible cost. The police regard them as places where the dangerous classes are to be found; and, during our fairs or races, they are so full that the pickpocket and the homeless wanderer, the poor artizan's wife and the prostitute, the innocent child and the young of both sexes just ripening into felons, may there be seen crowded together: English, Irish, Scotch, Welsh, and Hanoverians may be said to be completely packed in these places at such times. The positive viciousness, filthy habits, and utter contempt of decency there seen, is in the highest degree disgusting; and the babel that arises from the confused and violent conversation of the occupants, is a sad chorus to the Christian's ear. A peep into one of these places on a Sunday morning would greatly surprise many of our inhabitants. Some of the lodgers are cooking, some card playing, some cleaning their clothes, and others

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remaining in bed, whilst confusion and noise everywhere prevail.

These places are bad in all respects; but where else can the poor creatures go? Decent lodgings in the town they cannot pay for. The establishment of a model lodging house is the only remedy for this evil; and even in a commercial point of view, the erection of one would be a good speculation. The enormous profits the proprietors of the present deplorable lodging houses are reaping, show it to be quite certain that a high rate of interest would be obtained from the capital invested; whilst a material diminution of vice and misery would not less certainly be secured. In one of these houses, we are told that the proprietor considers fifty lodgers per night a very small number, and he has received as many as 120 in one night.

One of the greatest of the poor man's evils in this town, is the all-prevalent custom of *intemperate drinking*. Houses for the sale of beer and spirituous liquors are not, perhaps, so proportionably numerous here as in many of the manufacturing or larger commercial towns; but the use of beer and spirits prevails to an extent seriously injurious to the community. The beer houses in the town have doubled their number during the last ten years. On application to the billet master, we found that, at the present time, there are about 125 licensed victuallers' houses and 100 beer shops; which is about 1 house for the sale of alcoholic liquors to every 31 houses in the town; and according to our present population, it is 1 public drinking place to every 148 persons, including men, women, and children; or 1 to every 90 adults above fifteen years of age!

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To several of these houses bowling greens, or 'gardens,' are attached; in others, with a view of increasing their attractions, are held what are denominated fancy and undress balls, at various periods during the year. To some the admission is free; in others the charge for admission is threepence or sixpence, which sum is allowed in drink. It is at such places that the bewitching tones of stringed instruments are made to pander to drunkenness; and it is there that our youth get thrown into the company, and become initiated into the manners of prostitutes; it is there that they are enticed into dancing and vulgar amusements, and led to associate with those who, having previously been victims, now delight in entrapping the unwary; it is there that the most infamous and disgusting of cheap publications are placed in the hands of the poor and ignorant frequenters, who unsuspectingly form intimacies and connections which, by their contaminating influence, lead to the worst possible results. The practice of 'ratting,' to which we have previously alluded, is another invention of the publican, to bring 'grist to the mill.' At one of these sporting houses it is carried on every Friday evening throughout the year; at which the charge made to view the sport is sixpence, one half of which is allowed in drink. There are not more than ten or twelve billiard tables in the licensed victuallers' houses; but bagatelle boards are to be found in nearly three-fourths of the public houses in the town. In several, 'free and easies' are held weekly during the winter season; vocal and instrumental music forming the chief attraction. Within the last ten years, the proprietors of nine or ten of the houses for the sale of wine and spirits have assumed

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an appearance approximating to the gaudy style of the metropolitan gin palace. Ale and porter, as well as spirits, are sold at these would-be palaces, and the proprietors seem to be gaining a great trade.

In connection with the habits of drinking, we take the opportunity of alluding to the efforts of the advocates of temperance in our borough. It is now fifteen years since this movement was first introduced into Ipswich; and it is somewhat remarkable that for the introduction of this, perhaps the most important, subject which has agitated the bosom of society in modern times, we are indebted to three members of the military profession. The first steps in behalf of the temperance cause were taken by Mr. George Greig, at that time a private in the regiment of cavalry quartered in our barracks. His most ardent coadjutors in the endeavour to elevate, by this means, the condition of the labouring classes, were two fellow soldiers, namely, Corporal Hewitson, a comrade; and Serjeant Greir, who was recruiting for the artillery. They resolved to call a meeting of the inhabitants; and the school room belonging to the Wesleyans, in Market Lane, being obtained for that purpose, Private George Greig delivered a lecture for the purpose of showing that the common use of intoxicating drinks was, to a very great extent, destructive of the health, morals, comforts, and spiritual welfare of his fellow creatures; and urged the importance of the immediate adoption of the total abstinence pledge. The impression he succeeded in making was immediate and great; several persons signed the pledge that same evening. The first two who volunteered were Messrs. H. H. and G. R. Gill, who have ever since been ardent advocates of the cause. For a long time, the few zealous and benevo-

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lent individuals who had united together to promote this great moral reform, laboured under many disadvantages; but their earnestness aroused attention, and the philanthropically disposed felt that the subject demanded more consideration than it had generally received. Additions were made to their ranks, meetings for the promulgation of their views were held weekly, and many were rescued from the drunkard's degradation and distress. In 1840 the Temperance Hall, a building capable of holding 700 persons, was erected by R. D. Alexander, Esq., who was for several years president of the Ipswich Temperance Society. The advocates of temperance have had a formidable array of prejudice, custom, and interest to contend with, but they have been cheered in their onward progress by the gratification of seeing many confirmed drunkards turn from their besetting sin; and, by consequence, many a desolate hovel and its miserable tenants transformed into a comfortable cottage and a happy family.

The indirect benefits which the Temperance movement has conferred on the community are numerous. Moderate drinkers are said to have become more moderate, and the disgusting exhibitions of drunkenness in our streets are, we believe, much less frequent than formerly. The love of strong drink exercised an influence over the inhabitants more powerful than any other passion of the mind; and hence the disgraceful scenes which a few years ago accompanied many of our general, and even municipal Elections, and which, as far as the franchise is concerned, have made the name of Ipswich, from the Land's End to John-o-Groat's house, synonymous with that of infamy. Alcoholic liquor was the principal agent employed by

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partisans to gain their ends. To stay, in however slight a degree, such a torrent as this, is conferring a benefit, the extent of which can scarcely be estimated. Coffee houses, with one exception, have not appeared to be successful; several attempts have been made to establish them in various parts of the town, but a short time has been sufficient to induce the proprietors to relinquish their efforts. Although these are unsuccessful, however, the demand for coffee instead of alcoholic drinks among working men, as a beverage, has greatly increased during the last ten years. Numerous are the licensed victuallers' houses in which you will see the announcement—'Hot coffee from five o'clock in the morning;' along the line of Quays, in the neighbourhood of the Market and Cornhill, and wherever there is a probability of morning traffic, there the publican will add the sale of extract from the berry to his previous trade in the extract from the grain. The charge for a cup of this wholesome refreshment is three-halfpence; and the avidity with which it is taken, in preference to ale, by numbers of porters and others employed at hard labour, is in our opinion strong testimony as to the beneficial influence which has been exercised by the advocates of temperance principles.

Another effort to benefit working men has been made by the Messrs. Ransomes and May, who are now about to open a club house for the numerous workmen in their employ. The premises which those gentlemen have erected on purpose for the experiment are situated directly opposite their extensive 'Orwell Works.' The building contains an entrance hall, a large dining room, and a reading room, kitchen and general culinary apartments, and good dormitories, in

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which are the combined advantages of warmth, ventilation, and lighting, with every convenience calculated to promote the comfort of those who may use the establishment. A master and matron are appointed, by whom provisions of all kinds are provided; and the terms of membership are so low as to be simply sufficient to cover the annual outgoings, no profit being required by the proprietors; in fact, the experiment is made to furnish the operatives with the necessaries of life at the lowest possible cost, free from the deteriorating influences which are sure to be found in connection with the public house. We earnestly trust that every such effort may meet with the success it so unequivocally deserves.

We must next speak of the intelligence of the labouring classes of our town. On this point, the first thing to be looked at is the nature of the literary publications which circulate freely among them. They are chiefly penny publications, and, with very few exceptions, of an injurious tendency. They may be divided into two classes. The one having the largest circulations embraces the 'Family Herald,' 'London Journal,' 'Reynolds's Miscellany,' Lloyd's Penny Papers, 'Reynolds's Mysteries of the Court,' Lloyd's Novels, in weekly numbers, and Song Books; the second class includes, 'Home Circle,' 'Eliza Cook's Journal,' 'Family Friend,' 'Working Man's Friend,' 'Family Economist,' 'Penny Illustrated News,' 'Penny Punch,' 'Public Good,' with an abundant share of Infidel Publications and Political Tracts. In the newspaper department, those noted for strong party sentiments, lengthy police and criminal reports, and a liberal number of the pest advertisements of the quack doctors, are the most freely taken. The

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'News of the World' is the greatest favourite; next to which is the 'Weekly Times,' then the 'Dispatch,' 'Lloyd's Sunday Times,' and the 'Northern Star.' The last mentioned has, however, lost much of its popularity since the memorable 10th of April.

Several of the above metropolitan publications, which have a very large circulation here, are of a more than questionable character. Some of the proprietors are professedly instructors of the public in political virtue, but, like some of their political adherents, deem it a portion of their interest and duty to stimulate and feed the morbid appetite of the uninformed. The 'Penny Sunday Times' and 'Reynolds's Miscellany,' and the Penny Novels in weekly numbers, are regularly embellished by wood engravings, to which they owe much of their popularity. They are decidedly reprehensible in their moral tone, pandering to the worst passions of their readers, and regularly venting forth nauseous details of seduction, crime, and horror. If we look at the mass of these publications, we are everywhere confronted by the immoral, with a very slight admixture of the moral. The tales found in them produce upon their readers an effect somewhat similar to dram drinking; causing a diseased craving, which is duly supplied by a more exciting stimulant; sketches of low life are managed with sufficient art to make them pander to baseness; and a flimsy halo of genius is thrown around the coarse and the base. Illicit love, procuresses, misanthropes, ravishers, and adulterers are freely pourtrayed. The profligacy of their descriptions will be evident to any one who will examine them. The writers know, and artfully act upon the knowledge, that drapery may be made more alluring than exposure; that the imagination

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may be more powerfully moved by delicate hints, which impel it to exert itself, than by gross descriptions, which it takes in passively. The titles of a few of the books will pretty clearly indicate their character. 'Jonathan Bradford, or the Murder at the Road Side Inn;' 'The Bronze Statue, or the Virgin Kiss;' 'The Maniac Father, or the Victim of Seduction;' 'The Adultress;' 'The Blighted Heart;' 'The Curse of Beauty,' 'The Marriage in the Dark;' 'The Murderer's Vision;' 'Claude Duval,' &c. Does the inimitable Charles Dickens, or Frederika Bremer, or our charming 'Silverpen,' adopt such titles to make their writings take with the public? No, nor any even less talented individual who aims at spreading abroad fictitious literature of a *healthy* character. Legions of heroes and distressed ladies, with a mixture of 'Dick Turpins' and 'Jack Shepherds,' form the principal characters in their ever changing scenes; and whilst duels, murders, and moonlight escapes figure prominently in the embellishments. And thus writers of a certain brilliant but corruptive genius inoculate the people with immorality, spread abroad agencies destructive alike of moral principle and purity, and live by pandering to a passion for ghastly spectacles, and feeding unhealthy appetites. Many of the above, and a host of other similar periodicals, are issued weekly in the form of books in penny numbers, and, being within the reach of those who have but a penny or two to spare, they obtain a great sale. The proprietors have a peculiar mode of pushing their business, which is especially worthy of attention. Large posters are regularly transmitted to the local agents, and advertisements of their publications, with copious extracts of some startling incidents, covering

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six or eight 8vo pages, having the name and address of the agent conspicuously printed, are sent down, several hundreds at a time. These, being folded by each agent inside his weekly papers, are thus transmitted far and wide. Frequently the first number of a new tale is presented with some penny paper; and the sale caused by this plan is very great. One agent has stated that he sold nearly a gross in less than a fortnight of *one* of these new periodicals.

The novels of this trashy and maudling class are bound up and, with a mixture of publications avowedly infidel in their character, are formed into a 'Circulating Library,' by one of the retail traders of this town, whose charge for perusal is one halfpenny per night. From this literary 'gin palace' for the poor, our youth and our half-informed, who are always ready to devour anything false, bad, or ridiculous which may come within their scanty means, get initiated into a species of debased intellectual dram-drinking, by the adulterated and poisonous fiction which they there obtain.

Political tracts of a cheap kind are in demand; but for weekly political periodicals there is very little call. Publications antagonistic to religion meet with a sale, although by no means an extensive one. The infidelity prevalent is not of a thoughtful character, but is rather the result of social degradation than the offspring of the thinking principle. The periodical edited by G. J. Holyoake, devoted to the dissemination of infidelity, is conducted with considerable ability; but it has only gained among the people here a circulation of five or six numbers. The price is now reduced one half, and a recent agitation of the question of Infidelity in this town has caused an

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increased demand for it; but even now the weekly sale is under a dozen.

Few of the works of our standard writers are seen in the homes of working men. The 'Letters to Young Men,' by the justly celebrated working man of Leicester, Thomas Cooper, poet and lecturer, are but little known here; Charles Knight's 'Half Hours,' or 'Chambers's Papers,' or even 'Hogg's Instructor,' we have never seen among our artizans. Chambers's, Eliza Cook's, and the People's 'Journals,' the 'Family Economist,' 'Public Good,' and 'Working Man's Friend,' are taken by a small portion only of the working men. These men are thinkers, who to the hard hand have the united blessing of a clear head; but we must not take such as a type of the mass of our working men. As a body, they are comparatively uninformed, except on the particular employment in which they may happen to be engaged. 'As iron sharpeneth iron, so doth the face of man his friend,' is a proverb of ages past; and the working classes here manifest much of the education that results from their being congregated in a town. The ignorance in which the great mass of the working classes is sunk, is frequently and bitterly lamented by the few intelligent working men that exist among them, and who in vain labour to impress the mass with the importance of disciplining the feelings and passions, and of cultivating the intellects. The truth of the above will be, perhaps, more readily credited when we state, that out of 550 members of the Mechanic's Institution, only 50 can be said to belong to the working class. At the 'Mental Improvement Society,' formed in connection with the foundry of Messrs. Ransomes and May, in which 800, 1000, and some-

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times 1200 men are employed, the average number of members, inclusive of clerks, foremen, &c. for the last three years has been only 300, although the subscription is only one penny weekly. An 'Anti-State Church' meeting, or a meeting for 'Political Reform,' will be an overflowing one, at a very short notice; but at the lectures delivered for the Ipswich Museum by some of the greatest scientific men of Great Britain, to which tickets for free admission are distributed among the working classes, it is sometimes very difficult to obtain the attendance of even one hundred out of the great body of working men in Ipswich. This is owing to a deficiency in the means of instruction which has for years existed amongst us. A large number of our labourers cannot read even the most common school book, and hundreds cannot write their own names. Out of 646 men married during five years, 265 (or 42 out of every 100) signed with marks; while even in those who have received a share of elementary knowledge, a desire for further improvement has seldom been begotten. For our working men, as a class, the pleasures of literature, art, and science, have no attractions.

The moral and social condition of the women of the working classes is an important feature of our subject. Any inquiry respecting the position of women in society may be deemed by many an unnecessary part of our undertaking; but the fact of their constituting more than half of our population give them, in our opinion, a special claim to attention. In addition to their numbers we must remember their influence—they train for good or for evil. More than two-thirds of our fellow townsmen consist of artizans and labourers; and surely all will admit that, to know the

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condition of the beings who form the morals and develop the intellects of this immense majority of our inhabitants, is a matter of no small moment at the present crisis.

In this non-manufacturing town there is not much employment for females as operatives, except at their own special vocation—using the needle. At the Paper Mill some forty or fifty females are employed, and the number was at one time, we believe, much greater. In the manufacture of stockings a few were engaged, but this employment has now ceased. Stay stitching, millinery, and dress making, as substitutes for, or in addition to, domestic occupations, are the principal employments of the females in our increasing borough. At the first-mentioned calling, there are nearly 1000 women and girls engaged, earning a miserable pittance for their subsistance. Many who are thus employed must work very hard to earn 2s. or 2s. 3d. per week. For the stitching of some stays they are allowed but 1½d. per pair; for others 2d., 2½d., and 3d. In the millinery and dress making another large portion of our females are engaged. Several of the establishments take in-door apprentices. These are generally orphans, or motherless, the daughters of tradesmen or of farmers. Their term of apprenticehip is two or three years, paying a premium of £30 to £50. In what are termed the seasons, they work from six or seven o'clock in the morning until nine or ten o'clock in the evening; and should orders unexpectedly come in, they must work nearly all night. The out-door apprentices are of course much more numerous. These generally consist of the daughters of artizans who, being unable to pay a premium, give their labour for two years, as a compensation for instruction.

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When their time has been served and they are employed by the trade, they receive 6d. or 9d. per day for their labour; and have to work twelve or fourteen hours to obtain even that miserable sum. Very few of our young women take to domestic service as an employment.

Considerable experience enables us to state, that nine out of ten of the domestic servants in Ipswich are importations from the country. Residence in a town seems to create a distaste for servitude in that particular manner. Mothers feel it to be a degradation; and the expression of this feeling stimulates their children to desire to learn a business, and thus obtain what they deem to be a more independent position.

Our impression as to the social condition of women in the working classes of this town is a melancholy one. Born into a region of poverty, her very entrance is too often looked upon as an intrusion. The addition of another mouth to share the scanty fare that daily graces the table in the humble cot, was by no means desired. As soon as she has attained an age sufficient, she must take care of the younger members of the family, or be sent to roam the streets with shrimps, water cresses and vegetables; and thus she is greatly prevented from receiving the daily instruction which is necessary to train and develope her mental powers. This is evident from the fact that, in the charity schools of the town, there are only 889 girls between five and fifteen years of age. At an early age she is placed out to some business; and here new wants arise. Dress and amusements occupy the mind, and as soon as apprenticeship expires, she must have a part of her earnings to supply these artificial and factitious desires. Maturity comes, and the sexual

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passion is awakened. It has long formed a topic of conversation in confidential whispers among her companions, because parents and elders have always treated the question as a mysterious secret. This passion now takes the lead; she marries early, and without any ability to manage household affairs, she becomes the mistress of a comfortless home. The returns from the registrar of marriages show that more than one fourth of the females married in Ipswich are under twenty-one years of age, and, what is worse; the degradation of the maiden often precedes the conjugal union. More than *one in twelve* of the number of births are illegitimate. Numbers of the poorest and most degraded of the working class are living entirely regardless of the sanctions of marriage. The reports of our town missionaries show that, during the last four years, 150 persons, living unlawfully together, have been induced to become united in the sacred bond of matrimony.

The deplorable deficiency that exists among the females of the town, as to their knowledge of the very rudiments of education, is evidenced by the undeniable facts stamped upon the marriage registers. During the five years from 1842 to 1847 (the latest returns we could obtain), 646 females were married in Ipswich, and no less than 409 out of that number were unable to write their own names. This number, being nearly two thirds of the total number of marriages, must have included *nearly every female belonging to the working class* who was united in matrimony during that period.

Our object is more particularly to show the importance of directing our educational influences more exclusively to the female portion of the population.

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With such a training as hundreds of our females receive, how utterly unfit they must be to take upon themselves the duties of the wife, much less those of the mother? Is it not infatuation to expect that the household virtues should spring from such an education? What acquaintance can they have made with that exquisite *tact* which is necessary to throw the mantle of comfort round the domestic hearth, and to make the cottage, in the true sense of the word, a '*home*.' Where can they have gained the knowledge requisite to educate their children, to watch over the physical growth and budding intellect of the babes committed to their charge? How can a woman, who has herself been a stranger to the best feelings of the heart, implant or aid in developing the higher virtues of the mind? Again we say, visit the courts and lanes of our town for the answer. Read it in the idle and profligate of the rising generation; read it in the gossiping propensity, the thriftlessness, the domestic discomfort, the dissipation, and quarrels of women; read it in the fact of women being the best customers at the pawn shop and the dram shop; read it in the fact of numbers living a life of practical heathenism; read it in the fact of their being the principal purchasers of the most trashy of the penny papers; in the almost savage cunning which many of them display, and the licentiousness which generally prevails amongst them; read it in their coarse and even indecent language; in the degradation of the maiden; and in the illicit intercourse and disregard of conjugal fidelity, which is known to exist among them:—and then let us ask ourselves whether as inhabitants we do not pay heavily for neglecting to attend, in the season of

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youth, to the instruction of the poor members of our little community?

We will conclude our notice by a few facts on the habits of our poor, as manifesting prudence and forethought. To sketch the general habits of our working class, to determine whether, and in what degree, they are provident, would, if justly done, be to form a volume of no small dimensions. As two of the most interesting questions connected with this subject, we must confine our observations to marriages and the adoption of the mutual benefit principle. First, we will allude to marriages: taking a period of 5 years, from 1842 to 1847, the number of marriages were 646. Of the persons joined in matrimony during this period, 265 males and 409 females could not sign their names to the marriage register. More than half of the persons married, during a period of 5 years, in the prosperous town of Ipswich, were unable to write their own names! These invaluable reports thus show our educational condition to be deplorable. Whilst, in all England, in the year 1841, 33 to each 100 men, and 49 to each 100 women, signed the registers with their marks, we find in Ipswich, with a five years' average, no less than *forty-two in the hundred men*, and *sixty-one in the hundred women*, signed with marks. Again, with reference to the age of these persons, 58 males and 166 females were under 21 years of age. More than one-fourth of the entire number of females marry under age. While, in the neighbouring town of Yarmouth, it is somewhat singular that, in both males and females, the average age of marriage is much higher than it is at Ipswich. There is another curious difference between these towns, as respects the place for the performance of the

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ceremony. In Yarmouth only 1 marriage in 16 is celebrated away from the Established Church; in Ipswich, 1 in 3 is celebrated at Dissenters' chapels. Marriages are here most numerous in the autumn quarter, and least numerous in the winter quarter. In all England the marriages in 1841, were 1 in 130 of the population; in Ipswich, during the 5 years mentioned, they were 1 in 119. Our townsmen, therefore, marry more frequently, much earlier in life, and have, at the time, acquired less of the rudiments of education than the generality of our countrymen. These facts do not speak in favour of the provident principle. Births and deaths are most numerous in winter. The proportion of illegitimate to legitimate births *is one in twelve!*

The associative principle is largely embraced by the working classes; and to its manifestation, in the form of 'Benefit Clubs,' we now propose to direct attention.

In addition to the usual old fashioned 'Benefit Societies,' we have Lodges of 'Odd Fellows,' 'Courts of Foresters,' and 'Tents of Rechabites.' The number of these societies, and the extent of their operations, are much greater than would be generally supposed; and while they might be considered individually too insignificant to merit public attention, when viewed as a whole they are found to occupy such a prominent position as to equal almost any of the social interests at stake in society. The total number of benefit societies in this town is thirty-five, containing collectively 2156 members, and their annual contributions amount to £2739 6s. The 'Odd Fellows' have upwards of 400 members, and the 'Foresters' 165 members, residents in or within the limits of the town. Very few of the benefit

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societies are enrolled. In the major portion of the *unenrolled* clubs, the monthly contribution of each member is 2s. and in six of them it is above 2s. In all these, the payments are irrespective of age, if between the age of twenty-one and thirty-five; but the Odd Fellows and Foresters make the entrance fee vary according to age. In the *enrolled* societies the contributions are generally based on tables drawn up and certified by some eminent actuary, of whose ability the revising barrister is satisfied. Our enrolled clubs are not all safe for investments. It is quite evident that some promise more than they can perform; but, in such as are regulated by tables, the amount of subscription necessary to meet the various contingencies is correctly estimated, and the rates of payment vary with the age of the applicant.

In joining a society, every member naturally expects that he is entitled to whatever benefits the rules hold forth. Acting under such entire confidence, he makes no provision whatever for the attacks of disease, the infirmity of age, or to protect his family on his leaving this stage of his existence; neither does he make any inquiry as to whether the society he is about to join is recognized as a legal institution by the laws of his country, or whether, if unjustly treated, he is dependent upon the caprice of his brother members, or the decision of the magistrate, for the redress of his grievances. The working classes are too easily led by the flattering proposals of publicans, who for sinister purposes are desirous of having clubs meet at their houses; and numerous are the cases within the recollection of almost all our fellow townsmen who have busied themselves in these movements, in which at the

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time the member has become feeble with age, the subscriptions are found insufficient to meet the expenses of the club and, consequently, to relieve his necessities. The younger members of the club thus become dissatisfied with the claims of their elder brother; a resolution to break up the society is then proposed, and carried perhaps by a small majority. The poor fellow, who had laboured for years in the furtherance of the cause, is thus, when unable to work and prevented by age from joining any other society, defrauded of the assistance which the members were morally bound to afford him; and is ruthlessly consigned, for the remainder of his days, to the relief obtainable under the new Poor Law system. Had all clubs been enrolled under the Friendly Societies Act, these enormous evils could not have occurred. And to the fact of the non-enrolment of a large number of clubs, we must now direct our special attention. It is a part of this interesting question which deserves the most serious consideration, not only from the members themselves, but from all who are desirous of promoting the feeling of self-dependence in working men. The advantages which the enrolment of a benefit society, under the Acts of Geo. IV, cap. 56, 4 and 5 Wm. IV, cap. 40 confers are, that thus all law expenses and litigation are avoided, differences being referred to arbitration. There is also a guarantee as to the benefits; what the laws of the society promise, enrolment enforces. The rights and privileges of each member are justly secured, and no infringement with impunity is permitted to occur. The regulations of the society may be legally enforced. Power is given to each member to compel the officers to fulfil the laws, and any fraud committed is punishable by the

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justices. Members are allowed to be witnesses, in all proceedings respecting the property of the society, and legal protection to both members and society is provided for. In the event of any officer or other person, who holds the funds of an enrolled society, becoming bankrupt or insolvent, before any other creditor can recover his amount, the claims of the benefit society must be satisfied in full. And lastly, the Friendly Societies Act very wisely provides that no enrolled society shall be dissolved without the consent of five sixths of the members entitled to relief from the society.

In several instances, fraud has been practised among the societies in Ipswich; one case occurred about three or four years since, in a club held at the Corn Exchange Coffee House, in which the secretary absconded with the funds of the society. A similar instance of fraud was effected shortly after by another secretary to a club held at the Admiral's Head Inn. These men, in consequence of the rights of the members not being legally recognized, and other technical difficulties, have never received any punishment. If these societies had been enrolled, the men who have thus basely acted would have been liable to transportation, the defrauded brothers being competent witnesses against them. The fact of upwards of 2000 pounds sterling, the hard earnings of working men, being annually at the mercy of a few evil disposed persons connected with the societies, makes us almost shudder. What must be the prospect of these clubs, whilst non-enrolment is equivalent to offering a premium for robbery! and gives any cunning fellow the power to plunder his fellow-members almost with impunity!

Let us see how far the means of the existing socie-

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ties will enable them to fulfil their engagements. It is an unfortunate fact, as we have before stated, that hundreds of our fellow townsmen, who are members of these societies, never inquire what amount of contributions is necessary for the fulfilment of certain conditions. When a club is proposed, no statistical tables are examined to ascertain the rate of mortality; neither is the experience of other clubs taken as a guide for the ratio of sickness likely to occur in the district of this. Until such steps as these are adopted by all projectors of new societies, there can be no *guarantee* for their safety. It is often contended, that sickness more generally occurs to the young members; and that the difference of age at the time of admission makes no difference as to the calls upon the society. But it should be borne in mind that, although the young members may be more often in ill health, their illness is of short duration; whereas an aged man, if once broken down in constitution, is sure to be on the funds a considerable period during each attack. The practice of making a man at twenty years of age pay the same amount of contribution monthly as one at thirty-five, is not only unjust towards the young member, but destructive of the best interests of the society. In a very valuable work, published a few years since, entitled, 'Contributions to Vital Statistics,' by Mr. Neison, the eminent actuary, we are furnished with numerous tables, showing the annual contributions necessary to provide for an allowance of 10s. per week, during casual sickness, up to the age of seventy; and the principles he lays down, deduced as they are from a very extensive series of facts, we will apply to the position of the Friendly Societies of this town. The benefits offered by the major portion

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of them are, the assurance of a sum not exceeding 10s. per week during sickness, the attendance of a qualified medical practitioner, with medicine, and all necessary surgical appliances; the payment of the sum of £10 at the death of a member, and of £3 at the death of a member's wife. The allowance of 10s. per week during sickness, extends for a period of thirteen weeks; for the next quarter of a year, 5s. a week is allowed; and should the member continue in ill health beyond that period, 2s. 6d. is allowed until he recovers. The time of admission is generally from the age of twenty to forty years. A uniform payment is made, which, as we have stated, is generally 2s. per month; out of this sum, 2s. and in some cases 3s. per annum are commonly spent in drink on club nights, and 3s. per head is allowed for the annual feast. The actual sum devoted to the benefit may, therefore, be taken at 1s. 6d. per month, or 18s. per annum. In the work of Mr. Neison, just referred to, it is shown that the lowest sum that can be taken to insure a benefit of 10s. per week, up to the age of seventy, supposing the member to enter at twenty years of age, is 16s. per annum; at thirty years of age, £1 0s. 6d. per annum, and at forty years of age, £1 8s. 4d. per annum. Estimating the average age at which members enter to be thirty, we shall at once perceive the deficiency that must eventually arise. Instead of £1. 0s. 6d. they are only contributing 18s. per annum. This is simply for relief in the time of sickness. But when, in addition to this, we remember that the societies profess to provide the sum of £10 at a member's death, and £3 at the death of a member's wife, with the addition of medical attendance for the member, the absolute impossibility of their performing their promises must

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be perfectly obvious to every one. And hundreds of the members will hereafter experience the vexation of having their best hopes blasted, and themselves doomed to irremediable poverty. Take some of the clubs individually, and examine the case. First, a Friendly Society held at the Castle Inn: this is a sharing club; it has no annual feast; but twopence per man is spent each club night in drink; it contains 38 members; the contribution is 2s. per month, (£1 4s. 0d. per annum); its promises are 12s. per week during sickness, £10 at death of member, and £3 at death of member's wife. Can this society fulfil its engagement to the members? For the sum of 12s. per week, again taking the average age of entrance at 30 years, a payment of £1. 4s. 7½d. is necessary. To insure the sum of £10 at death of a member, and £3 at death of member's wife, an annual payment of 4s. 4d½. is required. There is no surgeon attached to the club. Two shillings per man is annually spent in drink; and the expense of management may be estimated at £2 per annum. Now let us collect these various items together.

	ANNUAL INCOME REQUIRED. £.	*s.*	*d.*
For the payment of 12*s.* per week. .	46	15	9
Burial Fund, £13 per member .	8	6	1
Spent on Club Nights . . .	3	16	0
Expense of Management . .	2	0	0
Required Total Annual Income .	60	17	10
Actual Income (38 members at 24*s.*)	45	12	0
Deficiency . . .	£15	5	10

The tables show that, for the allowance of 12s. weekly to a man at the age of 30, the sum of

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£1 4s. 7½d. should be paid annually: this exceeds the actual contribution without taking into account the payment for drinking, management, and deaths. The members are paying £1 4s. 0d. per annum, when, for the benefits stipulated for, they should actually contribute the sum of £1 14s. 6d. per annum.

As the promised benefit to the member is here 12s. per week, we may be regarded by some persons as putting an extreme case. We will, therefore, take another. And, on this occasson, instead of a publican's club, take one held at the Primitive Methodist Chapel. The very fact of raising a Friendly Society in connection with the members at a place of worship, and holding its monthly meetings within the walls of a building used for sacred purposes, so as to prevent any connection with the drinking customs so generally associated with this manifestation of a good social principle, gives ground for presupposing that great care would be taken in drawing up the plan upon which the society is based, and the regulations by which it would be carried out. There are 67 members in the club; the payments are 1s. 6d. per month; the benefits promised are 10s. per week and medical attendance during sickness, £8 at the death of a member, and £3 at the death of a member's wife. Here, then, we see the same unfortunate discrepancy between the amount contributed and the benefits expected. To insure the sum of 10s. weekly in sickness, £1. 0s. 6d. per annum should be paid to the club by each member, taking the average age, as before, at 30 years. An additional 3s. 9d. would be required to furnish the £11 promised at death of member and member's wife, 2s. 6d. per annum for medical attendance, and a small annual

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payment for expense of management. The position may be thus shown:—

	£.	s.	d.
To Maintain Sick Fund . .	68	13	6
Burial Fund £11 per member .	12	12	3
Medical Attendance . . .	8	7	6
Secretary's and other expenses .	2	0	0
Required Income	91	13	3
Actual Income	70	12	0
Deficiency	£20	1	3

Since the return was taken, we have seen the secretary, and have found that the above statement, as to the impossibility of the expectations being realized, is already verified. Sickness among the elder members began to press heavily; and their funds being well nigh exhausted, the young men who were members became dissatisfied, and wanted to break up the club; this, however, was resisted by a majority, and the discontented, about 20 in number, seceded. The remaining members felt the difficulty in which they were placed, and immediately reduced the full allowance, from 10s. to 8s. weekly. But, what is worse than this, they have removed the meetings from the chapel, for the use of which they paid £1 a year, to a public house, at which 2d. per man, every club night, or *six pounds four shillings* per annum, is spent in drink, as a compensation for the use of the room. The impossibility therefore of their fulfilling the promises held out by the rules is still more evident now than before.

It is needless to multiply cases. The principles are so clear that any one may apply them to an existing

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club, and thus test on scientific grounds the probability of its meeting the promised engagements.

It is somewhat astonishing that greater attention has not hitherto been drawn to the enormous sacrifice which the members of these societies make by meeting at public houses. Any individual who will strive to remove this evil will confer such a benefit upon the community as, by the unreflecting, would scarcely be imagined as the result of so simple a proceeding. There are 26 societies which hold their meetings at houses for the sale of alcoholic drinks; these societies contain 1654 members; the sums of money spent in drink, for the use of the rooms, at these houses, amount to £98 10s. per annum. The positive waste of so enormous a sum of money, by so objectionable a practice, and in connection with institutions founded upon so excellent a principle, almost staggers belief. Why cannot Friendly Societies hold their meetings in a room entirely disconnected from the publican? On the score of economy, the members would find it greatly to their advantage. The sum spent on club nights, during 5 years, exclusive of the annual feasts, would build three fine rooms; after which only a nominal yearly payment would be required for cleaning and warming them, ready for use.

Some approximation to the aggregate pecuniary loss can be ascertained; but how shall we gain a knowledge of the loss to society, morally and socially, by this practice? That the provident principle should ever be placed in such unfortunate circumstances, as to actually generate improvident habits, by implanting the vice of intemperance, is most lamentable. Benefit societies are generally established either by publicans or by men desirous of bringing custom to some

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particular friend of that fraternity; and it is well known that the fact of having a Clothes, a Boot, or a Benefit Club, in connection with the house, is considered to make it much more eligible to the tenant, when placed in the market. We have cases of publicans permitting the use of their rooms to a Friendly or a Mutual Benefit Society on condition of the members paying an extra half-penny per pint for the ale or porter, on the night of meeting. In others, a certain sum is paid for the use of the room; but, in the generality of clubs, 2d. or 3d. per man, each club night, is abstracted from the funds, and this is spent in drink, *whether the member be present or not.* Generally, not more than one-third of the members attend, and frequently even less than that proportion, and the amount has to be drunk out by the few who are almost sure to attend for the 'spree.' We have known instances in which liquor had to be taken instead of beer, and quarrelling among the brothers was the result.

During the year 1849, a Mutual Benefit Society was established in connection with the Eastern Union Railway. Its plan differs from that of any other club that we know of in the town and neighbourhood. The benefit members are divided into four classes: First class pay 2d. per week, and receive 5s. per week in case of sickness, and £3 at death; second class pay 3d. per week, and receive 7s. 6d. per week, and £4 10s. at death; third class pay 4d. per week, and receive 10s. per week, and £6 at death; and fourth class pay 6d. per week, and receive 15s. a week, and £9 at death; medical attendance is guaranteed to all the members. Every person in the employ of the company is required to join this institu-

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tion, either as a benefit or an honorary member; and the funds are raised by the payments of the members, the subscriptions of honorary members, and the fines which are imposed for negligence of duty, disobedience of orders, &c., in the company's service. An institution of this character is valuable in connection with a railway company, because the great liability to accident must otherwise occasion a continual system of begging to be adopted; and the principals, in the various departments, would be always expected to head the petitions of the afflicted. The contrivance of the plan reflects credit upon the projectors, although the impossibility of maintaining the promises held out, without a large influx of honorary subscriptions, is evident. The board of directors have very liberally made a donation of £100 to the funds.

The lodges of 'Odd Fellows,' and the courts of the 'Foresters,' are very popular; but we question very much their ability to maintain their engagements. With the 'Odd Fellows,' the payments are 2s. 8d. monthly, which include all claims; 2s. 6d. being to the general, and 2d. to the incidental fund. The period of admission is from the age of 18 years to that of 36. The benefits are 12s. a week in sickness, for *twelve months;* (and in this respect it is that we think it impossible for them to maintain their promises); and 6s. per week afterwards, as long as the member continues in ill health; £12 at death of a member, and £6 at death of a member's wife. In the 'Foresters' the payments are 2s. 6d. per month; at a member's death, 1s. extra is collected, and at the death of a member's wife, 6d. extra is collected, from each of the members. The benefits are 14s. per week, in sickness, for 26 weeks; £12 at death of member, and £6 at death of

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member's wife. The inadequacy of the subscriptions to fulfil these engagements is stated, by a correspondent of the 'Forester's Quarterly Miscellany,' for June, 1850, to be felt by the members of a great many of the courts. Individually, we are too utilitarian to appreciate flags, banners, medals, and aprons, or even feasts, when the expenses incurred for them is at all likely to intrench unduly upon the hard earnings of working men. Eleven of the benefit clubs share their money annually, after leaving a certain sum per man in the box. In a few instances, £1 per man, in others 15s. and even 12s. is thought sufficient. Feasts are held by the majority, for which 3s. per man is generally allowed out of the funds. The medical man generally receives yearly 2s. 6d. or 3s. per head, according to contract; and the payment to the secretaries vary greatly. With some, it is only £1 per annum, with others, 1s. per member is paid for the performance of the duties.

There are no 'Loan Societies,' in the strict sense of the term, existing in this town; but eleven or twelve 'Money Clubs,' on the joint stock principle, have been formed within the last twelve or fourteen years. The shares are £40 each, payments 10s. per month, and the capital has ranged, in the several clubs, from £40,000 to £80,000. The bonuses given for the use of the money have frequently been £10 or £12 per share, and in some instances £16, and even £18 have been given for the use of £40, in addition to the regular payment of 3s. 4d. per share monthly as interest. The natural consequence of such recklessness, on the part of very needy or incautious men, has been misery and ruin. On the other hand, many who have been careful in buying out of the clubs, and also in the

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expenditure of the money thus obtained, have been greatly benefitted by the transaction. During the first few years of their existence, we are inclined to believe the evil which those societies caused, outbalanced the good which they effected. There was too great a facility in obtaining money, people were much too willing to become sureties, and speculation in shares, to a considerable extent, was practised. Needy members frequently found themselves bid against by men who wanted the money, which they were endeavouring to obtain, only for the purpose of re-selling it at a premium. Many of the buyers give between twenty and thirty per cent. for their money. In one club the bonuses averaged £14 each, for the first twelve months of its existence. Of course some men, by watching their opportunity, gained the amount they wanted for a few shillings per share. We believe the bonuses have, in all of the clubs, ranged highest where the amount of capital has been lowest. In the club in which the capital was £80,000, about 6½ per cent. interest was received by those who did not buy out, and this is the *lowest* amount of interest accruing to the depositors in any of the clubs.

Of 'Building Clubs,' on the mutual benefit principle, there are three. In one, the capital is raised by shares of £100 each; in the two others, the shares are £120 each. In the former, the money is sold to the highest bidder, and in the two latter it is apportioned according to priority of application. A serious blow has been given to this manifestation of the provident principle, by the discovery of fraud on the part of the secretary to the two latter societies amounting to several hundred pounds, for which offence he is now receiving the just penalty inflicted by the laws.

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Pauperism.

WHATEVER may be urged against the principles embodied in the new Poor Law system, or the harsh manner in which those principles have been carried out in many places, the measure has in this town done something towards purging us of the leprosy of pauperism—the rapidly increasing disease of modern times. However feeble and ineffectual may be the Poor Law Act in battling with this gigantic plague-spot of Britain, experience has shown that within our Union moral, industrial, and pecuniary advantages have resulted from its operations, and these are now too palpable to be denied by its most energetic opponents.

The old parochial system was a complete generator of indolence, with a host of vices following in its train. Pauperism kept growing, mendicity was continually increasing, and the poor rates were becoming an intolerable burden to the industrious portion of our townsmen. Great evils were also proved to result from the negligence of those who had the distribution

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of the means of relief. The really necessitous frequently required more attention than they received, while the idle and dissolute were, through the dread of those who had the management of parochial affairs, undeservedly relieved. Instances frequently occurred of men, in a state bordering on intoxication, bullying the overseers for relief, which was given by these officials to rid themselves of the nuisance thereby created. If not voluntarily granted, the pauper would instantly apply to, and generally obtain from, a magistrate an order for relief, which, although very often given without the necessary inquiry into the character and wants of the applicant, compelled the overseer to comply with his demand. When we recollect that we had 14 sets of overseers, 14 parish vestries, and all the justices of the peace in the borough, (acting in many instances in opposition to each other) respectively to decide the amount of money to be raised in each parish, and to whom, in what proportion and on what condition it should be distributed, it must be obvious to all that mismanagement and inefficiency would inevitably result from such a piecemeal system of dealing with an increasing evil.

The advantages of the gradual substitution of a plan of relief in bread, flour, and other necessaries for that of relief in specie, became manifest at a very early period. From its very nature it was likely to produce beneficial results; for it is a kind of relief much less liable to misapplication. The payment of a sum of money to the applicant only afforded the means of obtaining relief, whilst it created the temptation grievously to misapply the money so obtained. That a great portion of the money obtained from the overseers, under the old system, was spent at the

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public houses in the town, while the wife and children at home received but little benefit from the amount given, is a fact well known to hundreds of the inhabitants. We have now the satisfaction of seeing many of these men transformed into industrious characters by being thrown upon their own resources. The change is truly cheering, and proves that while the former mode of administration was becoming ruinous to the pecuniary interests of the community, its working was equally injurious to the moral elevation of the working classes. Perhaps there is no point that so forcibly displays the beneficial tendencies of the new measures, as the improvement which has gradually taken place in the character of the labourer. We could point to many a one who was for years half pauper, half labourer. The very fact of discovering that parochial relief was not obtainable, except in cases of destitution, gave to the labourers fresh energies for their work; and thus formed and strengthened a mutual interest between masters and men.

As many of the inhabitants are desirous of knowing in what manner the sums annually collected are, by order of the guardians, expended, we subjoin a tabular statement of the various sums received and expended during the year, ending March 25th, 1850.

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RECEIPTS AND EXPENDITURE OF THE IPSWICH UNION,

for the year ending March 25th, 1850.

	£.	s.	
RECEIPTS.	13,393	9	Amount of Money levied by Assessment.
	268	19	Received from all other sources in aid of Poor Rate.
	13,662	8	Total amount of Money received for the Relief of the Poor.
EXPENDITURE.	9002	19	Amount of Money expended in the Relief of the Poor.
	58	6	Amount of Money expended in Law Charges, Parochial, and Union.
	19	16	Expenses of Proceedings before Magistrates, and Constables' expenses.
	8	17	Amount of Fees paid to the Vaccinators under the Vaccination Extension Act.
	105	1	Payments on account of the Registration Act; viz. Fees to Clergymen, and Registrar's outlay for Register's Assess Books, and Forms.
	2300	8	Payments towards the Borough Rate.
	2	14	Expenses of Parish Property.
	880	4	Money expended for all other purposes.
	12,378	5	Total Parochial Rate, &c., expended.
	286	0	Medical Relief.

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We next furnish a comparative view of the receipts and expenditure of the Union, for the last five years:—

	Years ending Lady Day.	1846	1847	1848	1849	1850
Receipts.	Amount of Money levied by Assessment.	£. s. 14,176 19	£. s. 14,401 16	£. s. 14,583 14	£. s. 14,185 6	£. s. 13,993 9
	Received from all other sources in aid of Poor Rates.	£. s. 348 3	£. s. 378 3	£. s. 274 15	£. s. 248 11	£. s. 268 19
	Total Amount of Money received for the Relief, &c. of the Poor.	£. s. 14,526 2	£. s. 14,779 19	£. s. 14,858 9	£. s. 14,433 17	£. s. 13,962 8
Expenditure.	Amount of Money expended for the Relief of the Poor.	£. s. 10,357 14	£. s. 10,919 6	£. s. 11,933 10	£. s. 11,243 7	£. s. 9,002 19
	Amount of Money expended in Law Charges, Parochial and Union.	£. s. 100 11	£. s. 118 16	£. s. 107 18	£. s. 58 7	£. s. 58 6
	Expenses of Proceedings before Magistrates, and Constables' expenses.	£. s. 129 11	£. s. 150 0	£. s. 127 0	£. s. 107 18	£. s. 19 16
	Amount of Fees paid to the Vaccinators, under the Vaccination Extension Act.	£. s. 21 0	£. s. 14 15	£. s. 9 14	£. s. 22 3	£. s. 8 17
	Payments on account of the Registration Act, viz. Fees to Clergymen and Registrars, Outlay for Register, Assess Books, and Forms.	£. s. d. 80 14 0	£. s. d. 115 1 0	£. s. d. 114 7 0	£. s. d. 124 13 0	£. s. d. 105 1 6
	Payment towards the Borough Rates.	£. s. 2666 3	£. s. 2,627 19	£. s. 2,509 15	£. s. 2,009 4	£. s. 2,300 8
	Costs of Voters, Burgess and Jury Lists.	£. s. 120 17	£. s. 123 2	£. s. 0 0	£. s. 106 14	£. s. . .
	Expenses of Parish Property.	£. s. 8 0	£. s. 5 2	£. s. 6 5	£. s. 1 7	£. s. 2 14
	Money expended for all other purposes.	£. s. 425 13	£. s. 397 10	£. s. 482 16	£. s. 436 3	£. s. 880 4
	Total Parochial Rates, &c. expended.	£. s. d. 13,920 3 0	£. s. d. 14,471 11 0	£. s. d. 15,193 17 0	£. s. d. 14,907 16 0	£. s. d. 12,978 5 9
	Medical Relief.	£. s. 302 10	£. s. 284 0	£. s. 287 5	£. s. 285 0	£. s. 296 0

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From this statement it will be seen, that the amount of poor rates collected has been decreasing during the last four years, and in the year just closed, is nearly £1000 less than it was five years ago. The expenses of proceedings before magistrates during the last year were, comparatively speaking, but a fraction of what they had previously been. There is one item, in each year's account, that cannot fail to arrest attention; that is, the large sum annually paid to the corporation as 'Borough rate.' It amounts, in the year ending March 1850, to more than *one fourth* of the total sum expended for the relief of the poor; and in the previous years, it nearly equals a fourth of the expenditure. That the amount collected for this purpose should be shown distinctly on the collector's receipts, if only as a matter of justice to the guardians, has been, on several occasions, insisted upon by members of the town council. The public should know how much they are paying to the poor and the union house, and how much to the police force and the prison. The fees paid to the public vaccinators were, in 1849, very large, in comparison with the previous years; but we find, that the great number of persons vaccinated in the course of that year, in consequence of the dreaded ravages of small pox, prevents any parallel with the usual number on whom the operation is performed. In 1847, the number was 157, in 1848, 642, and in 1849, it was 2,462, of which last number, 2391 were successfully vaccinated.

On looking over the amounts annually expended for the relief and maintenance of the poor since the formation of the Union, we found that, in 1837, it amounted to £5,561 only. It gradually rose until 1842, when there was a slight decrease. In the following year, the increase

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amounted to more than £1,200. In 1846 there was another decrease, amounting to £1,300; and two years afterwards it attained its greatest height, when the expenditure amounted to nearly £12,000. In the year ending March 1850, it was only £9,000.

Our next table will show the number of in-door and out-door paupers during the six undermentioned years, each ending March 25th.

	Number of Paupers Relieved.						Average for 1837-8-9	Average for 1848-9-50
	1837	1838	1839	1848	1849	1850		
No. of Admissions for In-door Poor for the years	331	509	779	777	794	708	539	797
Average number of Out-door Poor relieved for the 4 Quarters .	2006	2178	2161	2340	3833	3531	2115	3234
Total. .	2337	2687	2940	3117	4627	4239	2654	3993

We must bear in mind, in examining this table, that of the 'In-door poor,' the total number of *admissions* are given, and not the number of *persons*. There are annually instances of the same person being admitted several times during the year; allowance must therefore be made for this circumstance, in considering the actual number of paupers. Of the 'Out-door poor,' the number of *persons* are given; and the combined number of these mantained and relieved, is truly alarming. For our own part, we had no conception, until we made this inquiry, of the extraordinary number of persons in this town who receive parochial relief. We should not have credited the

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statement, that, in the hitherto flourishing town of Ipswich, ONE out of every SEVEN inhabitants was receiving, or during the years 1849 or 1850 had received, parochial relief; while, in Manchester, it has been recently stated by Dr. John Watts of that town, that *one* in *twelve* is the proportion of inhabitants in receipt of relief from poor's rate. The above table offers the means of comparing our present condition with what it was ten years since.

Our Union House was erected at an expense of £6,000. The present governor, Mr. Robert Clamp, has held the situation, for a period of eight years, in a manner highly creditable to himself, and conducive to the comfort of the poor. He has been disposed to act rather upon the spirit than the letter of the New Poor Law; and the result is, that not a single combination or disturbance has taken place in the house during the whole period. There are two schools, very efficiently conducted, in the house; and the garden is made to afford useful industrial occupation. A small band of musicians, formed among the juveniles, affords much pleasant amusement at various times.

In our Union, the pecuniary advantages of the change from the old system to the new—from the substitution of a relief in kind for a relief in money—are of little importance, compared with the moral and industrial benefits which have been indirectly effected; although the money question is the most likely one to attract general attention. The pecuniary results are no less striking than the industrial ones, not merely in the Union (a total of the fourteen parishes,) but in the parishes individually. The actual improvement effected may be more clearly and generally estimated, by comparing the expenditure for the relief of the poor

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in 1834 with that of 1850. In three parishes, returns under the old system were not obtainable. In 1834, the amount expended for the relief of the poor, in eleven parishes (out of the fourteen) of our town, was £14,797; in 1840, it was £13,244 for the whole Union (fourteen parishes); and in 1850, £12,378. This shows that, with a largely increasing population, there has been a decreasing scale of expenditure. In order to prove the incorrectness of the statement very frequently made, that the expenditure, under the administration of a board of guardians is much greater than when in the hands of parish vestries and perpetual overseers, we use the following abstract of every expense, under both systems, chargeable upon the poor's rate:—

ABSTRACT OF EXPENDITURE OF THE UNDERMENTIONED PARISHES,

for 3½ years prior to the Ipswich Union, and for 3½ years under the Union.

Parishes.	Prior to the Union.			Under the Union.			Decreased.		
	£	s.	d.	£	s.	d.	£	s.	d.
St. Nicholas . .	3,176	5	0	1,965	1	4	1,211	3	8
St. Peter . . .	6,326	7	0	4,085	15	3	2,240	11	9
St. Clement . .	12,908	7	4	9,737	2	7	3,171	4	9
St. Helen . .	2,391	19	10	1,733	12	7	658	7	3
St. Matthew . .	7,527	15	3	4,709	0	6	2,818	14	9
St. Margaret . .	10,780	14	10	8,611	4	5	2,169	10	5
St. Stephen . .	1,983	4	8	1,665	12	1	317	12	7
St. Mary Tower .	2,840	8	2	2,178	6	11	662	1	3
St. Mary Key .	4,036	6	8	2,464	2	5	1,572	4	3
Whitton . . .	1,276	6	7	805	3	9	471	2	10
Westerfield . .	Old ledger not seen.			.	.		.	.	
St. Lawrence . .	Old ledger not seen.			.	.		.	.	
St. Mary Stoke .	Old ledger lost.			.	.		.	.	
St. Mary Elms .	Old ledger not seen.			.	.		.	.	
Totals .	£53,247	15	4	37,955	1	10	15,292	13	6

The periods to which this abstract of expenditure

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applies, are from Christmas 1831 to Michaelmas 1835 under the old system; and from Christmas 1835 to Michaelmas 1839 under the new system. The accounts were taken from the old parochial ledgers, and the quarterly balance sheets, as allowed by the auditor of the Union.

To illustrate this position still further, we will compare the Expenditure of eleven parishes for one year prior to the Union, with the Expenditure of the same parishes for the year ending March, 1850.

EXPENDITURE OF THE UNDERMENTIONED PARISHES, *during the year* 1834, *and from March* 1849 *to March* 1850.

Parishes.	1834.	1850.	Decrease.
	£.	£.	£.
St. Clement	3,442	3,410	32
St. Helen	662	588	74
St. Margaret . . .	3,006	2,473	533
St. Mary Elm . . .	480	397	83
St. Mary Key . . .	1,089	618	471
St. Mary Tower . .	772	616	156
St. Matthew . . .	1,909	1,671	238
St. Nicholas . . .	932	692	240
St. Peter	1,630	1,171	459
St. Stephen	515	346	169
Whitton	360	218	142
	£14,797	£12,200	£2,597

Thus a considerable saving, to each parish, has been effected. While the population has been largely increased, the relief to the destitute, the aged, the impotent, and the orphan poor has been much greater; and during two months in the winter of 1849-50, the number of persons relieved was so great as to be unexampled in the annals of pauperism in this borough. Yet the enormous burdens we have to bear, under the present management, are frequent topics of complaint

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and loud declamation. The actual saving to the community may be illustrated, in an equally striking manner, by dividing the sums collected for the relief and maintenance of the poor in equal proportions among all the inhabitants, in each of the years when a return of the number of the population has been made. In 1831, the annual cost of pauperism amounted to 15s. for every inhabitant; in 1841, it amounted to 11s. 2d.; and, assuming the population, as we have done, at 32,000, it amounted in the year ending March 1850 to only 7s. 6d. for every inhabitant.

But a still greater reduction than this would have been shown, had not there been several causes to increase the expenditure, previously unknown, and which are not generally thought of by the rate payers. The first thing to be mentioned is the enormous increase which, for several years, occurred in the number of vagrants. A meal in the evening, lodging, and breakfast was provided, at the public expense, for any person who thought proper to call at a Union House to obtain them. The certainty of receiving food and shelter tempted many to resort to a life of mendicancy; and thus that fund which should have been sacred to the necessities of the poor, was shared by the thief, the mendicant, and the prostitute, who weekly crowded the vagrant ward, to the annoyance of those who, as wayfarers, were compelled by destitution to seek temporary aid. The number of vagrants relieved at our Union in one year, amounted to 2000, and in several other years ranged from 1000 to 1500. The alteration in the law of settlement has also effected a great change. By the present arrangement, any person who has resided in the town for a period of five years, without receiving parochial relief, has to

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be supported, whilst in sickness, by the parish in which he resides. Previously, the destitute pauper was relieved here, but the parish to which he was proved to belong, refunded the cost of such relief. Our increase under this head, will be best shown by the following return of the cost of non-settled poor in St. Matthew's district, at three periods when the price of flour ranged nearly equal.

Quarters ending Dec.	Number of Resident Cases Relieved.	Amount Paid to Non-settled Poor.	Amount of Relief to Non-settled Poor Repaid.	Total Cost of Non-settled Poor.	Price of Flour per Stone.	Total Expenditure.
		£. s. d.	£. s. d.	£. s. d.	s. d.	£.
1836	275	2 9 10	2 5 6	4 4	1 9	406
1843	265	54 3 3	43 6 3	10 17 0	1 9	510
1849	457	240 6 5	103 2 8	137 3 9	1 7	736

The cost of non-settled poor in St. Matthew's district was, in December 1849, nearly one-fifth of the total expenditure for relief; while in 1843, it was only one twentieth of the total expenditure; although the price of flour per stone was higher at the latter than at the former period. We must remember, also, that it is thus shown to amount to £137 in one district only for thirteen weeks in the year. Supposing the other two districts of the town to be equally heavy, we shall have above £400 as the cost of non-settled poor in Ipswich, for one quarter of a year.

There is one question connected with this subject, which we are desirous of aiding, however humbly, to elucidate, viz. the desirableness, as we think, of a general distribution of the charge for relief of the poor over the whole Union, instead of confining it in each parish to the amount required for the support of its

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own poor. The unequal pressure of our poor rates is now proverbial; and by the present system, the parishes in which the houses average the highest rateable value, escape the heaviest charges. Our town consists of twelve parishes, various in size and number of population, and very different in their capabilities of increasing. The property which exists in our borough will surely be considered as the common stock of the whole town, and should, consequently, be liable in common to its burdens. A complete and uniform rating, which should throw the charge for the relief of the poor over the whole area of the Union, seems to us the only just mode of levying the required amount. The poor are compelled to reside chiefly in the parishes of St. Clement, St. Peter, St. Mary Elms, St. Mary Key, St Mary Stoke, and St. Helen; and the parishes of St. Stephen, St. Lawrence, and St. Mary le Tower, are free from the heavy parochial burdens which are really crippling the energies of the inhabitants of some of the adjoining parishes. In the three parishes just mentioned, the ground is already occupied by dwelling houses and shops of a first class description; there are in these parishes but few tenements at low rentals, nor is there any facility for erecting any. In St. Lawrence there are only seven houses, or one in seventeen of the whole number of houses in the parish, whose rateable value is under £6 per annum, whilst in the adjoining parish of St. Mary Elms there are 145 houses, being more than two-thirds of the entire number in the parish, under that amount of rateable value. And, although possessing eight times the number of houses under the rateable value of £6 per annum, the total value of the property in the latter, is less than half that of the former. In St. Lawrence the rateable

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value amounts to £3,778, and in St. Mary Elms to £1,749. Under the present system, the parishes in which the largest shops and dwellings are found, have, comparatively speaking, no pauperism to maintain; while the pauperism of the other parishes presses heavily even on the poor amongst their own inhabitants. This unequal distribution of a town burden is certainly inconsistent with justice and sound policy.

This position will appear more clear to our readers, by a reference to the following table of the total number of houses, and the classification as to their rateable value, in all the parishes in the town, for the year 1849.

Parishes.	Number of Houses.	Under £4.	Under £6.	Under £8.	Under £10.	Under £25.	£25, and above.	Number of Houses Excused Rates.
St. Clement .	1535	918	253	144	62	131	27	543
St. Margaret	1224	362	357	67	107	219	98	220
St. Matthew	837	171	128	73	94	270	101	249
St. Peter .	545	314	73	27	22	87	22	242
St. Nicholas .	453	52	192	29	57	102	21	131
St. Stephen .	110	7	8	3	15	32	45	9
St. Lawrence	120	2	5	2	4	44	63	0
St. Helen .	562	137	324	15	27	41	18	132
St. Mary Stoke	330	150	71	55	9	31	14	125
St. Mary Tower	208	24	36	19	17	48	64	13
St. Mary Elms	211	83	62	12	7	38	9	56
St. Mary Key	201	32	52	36	4	49	28	42

By this we see, that the number of houses under the rateable value of £6 is, in the parishes of St. Lawrence, St. Stephen, and St. Mary le Tower, respectively one in seventeen, one in seven, and two in seven; whilst in St. Clement's the number of houses of that rateable value are more than seven-tenths, in St. Helen's more

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than four-fifths, and in St. Mary Elms more than two-thirds, of the entire number in each parish. The residences of the poor may be further shown by the list of 'excused' in each parish in 1849, which, by the bye, is very heavy. The total rateable value of the houses 'excused' amounts to £5,269. We conceive that the overseers in the several parishes would be actuated by similar motives, in relieving parties from the payment of rates; and that they would, in all cases, require to be strongly convinced of the inability to pay before they permit '*excused*' to stand against the name of the ratepayer. The proportion which the 'excused' bears to the total number of houses, points to a sad amount of destitution, and to a lamentable deficiency in the means of support. In St. Clement's the proportion was more than one in three; in St. Peter's and in St. Mary Stoke two in five. In contrast, take the proportion of four other parishes: in St. Margaret's it was two in eleven; in St. Stephen's one in twelve; in St. Mary le Tower one in sixteen, and in St. Lawrence, containing 120 houses, there was *not even one* 'excused.'

By distributing equally over the whole Union the expenditure for maintenance and relief of in and out-door poor, the inequalities which now exist would be removed. A common fund would be formed, to which the fourteen parishes in the union would contribute, according to the rateable value of the property they contain. Take, as an illustration, two of our parishes, St. Matthew's and St. Clement's. The former contains 837 houses, and the latter 1535. The rateable value of the former is £1,000 more than that of the latter. Of houses above £25 rateable value, St. Matthew's has 181, St. Clement's has 27. Yet their contribu-

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tions to the support of the poor are in the reverse proportion to what equity would dictate. In the year ending March 1850, St. Clement's paid £3,410, St. Matthew's only £1,671. This is of itself sufficient to show that some alteration is absolutely necessary. But there are persons who will object that the sum they would, by this course, have to contribute to the poor rate, would be very heavy. The £. s. d. objection is the only one that can be urged with any chance of success; and we are truly sorry that so petty a mode of meeting a great and important question should be adopted or listened to—that men who will acknowledge the justice of the mode above suggested, for levying the required amount for the support of the poor, should still object to its adoption, because it might take a shilling per quarter extra out of their own pockets. We happily shall be able to show, however, that this fear is almost groundless. A small rate, if equally distributed, would cover the whole expenses. The total sum for the Union expended in 1850, exclusive of the borough rate, was £11,100. The rateable value of the property in the town was, in 1847 (according to a return of the Poor Law Commissioners), £91,823. Allowing the increase in the value of town property since 1847 to be £3,500, we deduct the 'excused' list, amounting to £5,269, and we shall then have £90,000 as a basis for calculation. A rate of 2s. 6d. in the pound, or 7½d. per quarter upon £90,000, would raise £11,250, a sum more than sufficient to cover the expenditure.

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Crime.

THE extent of crime, and the amount of juvenile delinquency in the borough, are subjects as important as any that can engage the attention of the social inquirer. The intimate connection that subsists between them and the question of education, is not now, as it formerly was, overlooked. We find, on comparing the criminal returns of the early part of the present century with those of the last five years, that there is a great difference in the character of the offences committed in the borough. From offences against the person it has changed to offences against property. Footpads were common during the first ten years of the present century, around and in the immediate neighbourhood of the town, and it was considered hazardous for a person unaccompanied to leave the town after dark in the evening. The number of offences has alarmingly increased since the great influx of population. This is clearly evidenced by a comparison of the number of offences with that of the

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population at two of the periods at which a census has been taken, namely 1821 and 1841. The proportion which the number of summary convictions and commitments for trial bore to that of the population was, in 1821, 1 in 437, in 1841, 1 in 180. The offences are now of a comparatively light nature, larceny and petty felony being their general character; the proportionate number of females committed is about 1 in 6. The number of commitments for trial in 1847 was 75, in 1848 it was 62, in 1849 it was 57, showing a decrease in each succeeding year, and an average of 65 annually. This decrease must be attributed to the increased power given to the magistrates to convict summarily; the number of summary convictions having nearly doubled during the same three years. In 1847 they were 64, in 1848, 114, and in 1849, 108. By comparing the number of summary convictions and commitments for trial in 1849 with their number in 1841, it appears that our criminal position has been nearly stationary during this period. It bears the same proportion to the population in the last year as in the first. Turning our attention to the ages of the prisoners, we found that the number between 21 and 30 years of age, were nearly equal to that of those between 17 and 21 years of age. In the summary convictions, the largest number, including both sexes, are found to be above 30 years of age; but the largest number of the female sex exclusively are found to be between 17 and 21 years of age. Respecting their education, by far the greatest number of both sexes are classed under the head '*Read and write imperfectly.*' The great defect of our educational training is strikingly manifested by our criminal returns. Almost all of the prisoners have received some little

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instruction, and the greatest number of both sexes are classed as we have just stated. But, from the testimony of the schoolmaster of the Borough Gaol, we may state that the elementary instruction which they manifest is of a very feeble character. They have been taught to read, but the words were mere sounds, not signs; for in many instances they have but a slight conception of the meaning of the words which they could read. A pleasing feature of our criminal position is, the small number of re-committals when compared with those in other towns. During 1849 there were 13 in Ipswich, 45 in Colchester, and 61 in Yarmouth: and the proportion is even more favourable for Ipswich, if the comparison be taken for the last four years.

The amount of juvenile delinquency is a branch of the criminal question especially worthy of our attentive consideration. We are happy to find that the social, moral, and educational condition of the mass of juvenile offenders, is now beginning to receive the attention it deserves. These neglected, misguided, and unfortunate creatures, some with no homes, some with worse than none, without employment, without character, destitute and demoralized, have strong claims upon the sympathies and aid of those who have been born and reared under happier auspices. The philanthropic Lord Ashley has justly remarked, that 'if children are allowed to grow up in misery, subject from the cradle to want, wretchedness, and ill usage; if they are cut off from all opportunities of learning the truths of religion; if they hear no words of kindness, experience no sympathy; if home and its endearments are unknown to them; nay more, if they are accustomed to witness daily exhibitions of cruelty, indecency, and

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brutality, what can be expected but a race of paupers and criminals?'

Their education is very defective; one third of them can neither read nor write, although the present schoolmaster states, as the result of his inquiries, that a large portion of them have been connected with Sabbath schools. The offences committed by them are of a very petty character; and several instances have been known, within the last three years, in which the comforts of the prison were acknowledged to be superior to those of the home. The number committed for trial in 1847 was 14, or one-fifth of the whole committals, in 1848, 6, and in 1849, 8. This decrease was effected by a recent Act of Parliament, giving the power to magistrates to convict summarily in all cases where the offender is under fourteen years of age.

The total number of juveniles in prison in 1847, was 19, in 1848, 18, in 1849, 26; and here the stationary character of juvenile crime is manifest. In 1821, 1831, and 1841, juvenile delinquency bore nearly the same proportion to the total number of commitments and convictions, as it did in 1849. For thirty years, therefore, it would appear that no greater increase has been found in juvenile crime, than in the total amount of crime. The proportion was in

1821, 1 in 7.
1831, 1 in 7.
1841, 1 in 6.
1849, 1 in 7.

In Ipswich the average for the last three years has been 1 in 6; while in Colchester the average during the last four years has been 2 in 7.

The expense of these few juvenile delinquents to

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the inhabitants should also be carefully looked at. In 1849 there were 26 juveniles in prison, and the length of time each was confined, averaged four weeks: total 104 weeks. The daily expense of each was 2s. 1½d. being 14s. 8½d. per week, or £2 18s. 11d. per head. The total cost for the maintenance of the 26 juveniles while in prison, was £74 12s. 10d. Of this number, eight were committed for trial; but seven only were tried during the year. The expense of prosecuting these seven, was £33 5s. 0d. Then there is the expense connected with their examination before the magistrates and committal, or summary conviction. The exact amount for the year 1849 we cannot give, as the magistrates' clerk was too much engaged to afford us the particulars; but from what we could gather from other sources, the expenses for the juveniles may be averaged at 8s. each, being for the 26, £10 8s. Now let us collect these items.

Expense of 26 Juveniles in prison in 1849, £2 18*s.* 11*d.* per head	£.	*s.*	*d.*
Cost of Prosecuting 7 of them	74	12	10
Cost of Examination before Magistrates	33	5	0
	10	8	0
Total cost	£118	5	10

These children therefore, cost the community £8 1s. 11d. each. As the expense of prosecutions given in this statement is below the average expense in other years, we are sure that no objection can be taken to it, as a basis upon which to estimate the expense of juvenile crime to the inhabitants. If we take the last four years, we find that there has been 85 in prison, 35 of whom have been committed for trial. The cost to the community, therefore, amounted to £409 2s. 11d. And this immense expense of these

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juvenile outcasts of society is without any calculation as to the value of the property stolen, or the cost of maintaining a police force to apprehend them.

Juvenile depravity has, more or less, occupied the attention of several of our townsmen for a considerable period; but it is only very recently that it has begun to receive that general attention from the inhabitants which its vast importance demands. Our worthy Recorder, D. Power, Esq., has energetically striven to exhibit the subject before them in its strongest colours, and to arouse them to the adoption of some means that may check the progress of vicious principles in the young. It is mainly, we think, at his suggestion that 'Ragged Schools' have been instituted; and if these are combined with an industrial school, much good will be effected. Their establishment is, indeed, a hopeful indication of better times and sounder plans. To numbers it must now be very evident that, with the criminal, our labours begin at the wrong end. It is to our low neighbourhoods, and to the neglected children roaming the streets, that we must look, if we would check the current of crime. It is to these districts that attention must be turned, to nip the evil in the bud. It is in the dwelling-place of the poor that the zealous must labour for the dissemination of Christian principles, and teach men the value of their relative duties as members of society. This is the fountain head of crime, and it is here that the evil must be grappled with. A Persian poet has beautifully observed, that 'a river at its source may be turned by a straw, though it afterwards would sweep away an elephant.' Even so it is with crime. Both wisdom and philanthropy point to the necessity of attending to its first source, before it reaches either

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the walls of a prison or the fangs of a policeman. It would be much more in accordance with our professed principles, as well as be a great saving to the community, to prevent the formation of evil habits, instead of waiting to eradicate them when formed; to institute measures for the deliverance of these children from the condition in which the neglect, the misfortunes, or the vice of their parents may have placed them, rather than to look upon their early lot with indifference, wait for the outbreak of their vicious tendencies, and then punish them for crimes which they were never taught to hate or to shun.

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Rise of Educational Institutions.

EDUCATIONAL Institutions had great encouragement in Ipswich at an early period. The date of the establishment of the Grammar School is unknown, but the Great Court Book of the Corporation proves the Grammar School to have been in existence prior to 1477. An order was then issued that *all* scholars in the liberties of the borough should be under the government of the master of the Grammar School, whose salary was to be appointed by the Bishop of Norwich. The history of the Grammar School of that age would be a history of the state of education in Ipswich. In 1482 Mr. Felaw left his houses and lands for the benefit of the school. In 1528 Wolsey began to execute his plans for the endowment of a college in Ipswich. He wished to earn a nation's gratitude, and give honour to his native town, by the foundation of a Collegiate School second only to that of Oxford. Numerous monasteries were suppressed, and their revenues appropriated to the support of this favourite scheme. At Wolsey's desire, the Grammar

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School was merged into the Collegiate School. This scholastic establishment appears to have met with the warm approbation of our ancestors in the town, and of the principal owners of the soil in the county; notices are extant of the feasting on fat bucks, and the distribution of gifts of money, to celebrate its existence. From the attention paid to the selection of the books to be used, and to the nature of the discipline to be enforced, there was every appearance of our town becoming noted for the possession of a Collegiate School of the first magnitude. A dean, 12 canons, and a numerous choir were appointed; and for a time, it is said, to have rivalled even Winchester and Eton. In 1530, before the entire completion of the building, Wolsey fell under the displeasure of the king; and the imperious monarch immediately broke up the establishment, and distributed the revenues among divers persons. He subsequently granted a charter, by which Felaw's houses were again given for a Grammar School. This charter is not now to be found among the Corporation deeds. Elizabeth renewed, confirmed, and enlarged the charter; and the Corporation was then authorised to nominate the master and usher, with the power to pay them, as 'wages and stipend,' the sum of £38 13s. 4d. viz. to the master £24 6s. 8d., and to the usher £14 6s. 8d. which amount was to be detained out of the fee-farm rent, or to be paid by her Majesty's receivers. The Corporation had also the power to remove the usher, and to make rules for the government of the school.

In 1670, Mr. Nicholas Philips, a portman, left to the Corporation a farm at Debenham, the profits of which were to be devoted to the education of poor children, and to the providing them with books and

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other school necessaries. In 1569, 'Christ Hospital' was established as a home for poor orphans, and such persons as were unable, from sickness, age, or infirmity, to support themselves; as well as a general receiving house for vagrants. After the passing of the Poor Law Act of Elizabeth, the revenue of this institution was ordered to be spent in teaching, clothing, and keeping poor children belonging to the town. Mr. Philips must, however, be considered as the founder of Christ Hospital School. There is no proof that a school existed there prior to his bequest; by his will he did not add to any former allowance, he did not improve upon any other charity of the like nature; but, on the contrary, he provided, among other things, a house in which children were to be taught. Other legacies for educational purposes were added to that of Mr. Philips; but no particular attention was paid to education for a considerable period, as is evident from the fact that, thirteen years after the bequest of Mr. Philips, the keeper of the hospital, who had the charge of all drunkards, harlots, and idle persons, received £4 a year for teaching the boys to read.

In 1709, the 'Blue Coat School' was established, through the united exertions of Devereux Edgar, Esq. Dr. Dade, Orlando Bridgeman, Esq. and John Pemberton, Esq. by annual subscribers of one guinea. An estate was left for the maintainance of the school by Mr. Pemberton, and valuable legacies by other persons. What was the actual number of children educated by this charity at the commencement of the school, we have no means of ascertaining; but in 1739, 50 boys and 20 girls were clothed and educated from its funds. The actual date at which the 'Red

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Sleeve School' commenced its existence is now unknown. The earliest information that can be obtained respecting it is that, in 1736 an estate, consisting of a messuage and 8 acres of land, was left by Mr. John Marlowe, a portman, in the hands of trustees, the profits of which were to be applied to 'the benefit of the poor children in the Old Charity School, or School of Red Sleeve Boys.' The fact of this estate being left to the *Old* Charity School, not merely indicates that the school had existed for some years, but shows it as almost a matter of certainty that it was of earlier origin than the 'Blue Coat School.' The 'Red Sleeve School' was supported by the Presbyterians and Episcopalians; the 'Blue Coat School,' on the contrary, was exclusively supported by the friends of the Established Church, and no child whose parents could not prove themselves members of the Church of England was entitled to partake of the benefits of this school. The fact that members of the Establishment in this town, have not, generally speaking, taken the lead in educational movements, we think strengthens the opinion that the origin of the 'Red Sleeve School' is prior to that of the 'Blue Coat School.' It is somewhat singular that Mr. Marlowe's trust deed is dated August 13th, 1736, one week only succeeding the establishment of the 'Green Sleeve School,' by a union of the Independents and Presbyterians of the town. The establishment of this latter, and apparently competing school, would seem to imply that some disagreement had taken place among the supporters of the 'Red School;' and we might be led to infer that Mr. Marlowe, on that occasion, devised his estate, to prevent any fear of the 'Red School' being discontinued for want of funds.

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By a clause in the trust deed, it is provided that if the school should, at any time, be discontinued for the space of seven years together, then the rents and profits of the estate are to be distributed among the working poor of the parish of St. Lawrence not receiving parochial relief. From some unexplained cause, the school was discontinued at Midsummer 1745, but was fortunately re-established in April 1752, just in time to prevent the income being devoted to parochial relief.

A considerable period now elapsed before any further educational efforts were made. In 1801, Sunday Schools were commenced at Tacket Street Chapel, to teach the children of the poor to read and use the Bible; and hundreds of the inhabitants of the town are indebted to the instruction they received in these schools for their present position of social usefulness. Through the exertions of the late Henry Alexander, Esq., a Day School for Girls, on the plan of the British and Foreign School Society was established in 1809, in which 100 girls were instructed in reading, writing, arithmetic, and plain needlework. For eighteen years, this school was conducted almost entirely at the expense of Mr. Alexander; his continued indisposition, however, caused it, in 1827, to come into the hands of a committee, and in such hands it has since continued. This step taken by Mr. Alexander caused a general movement among the friends of education in the town. Several private meetings were held, a subscription list opened, and on the 16th of January, 1811, a public meeting was called in the Town Hall, for the purpose of establishing a society to educate the children of the poor. At this meeting it was announced that the subscriptions

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amounted to £282 8s. 6d., and more effective operations were, therefore, immediately commenced. The school long known as the 'Lancasterian School' was the offspring of this meeting. Churchmen and Dissenters were united in this movement; and it was therefore resolved, that the children of such parents as might be members of the Established Church should be taught the Church Catechism, and receive such other religious instruction as the members of the Church of England amongst the subscribers should agree upon; and that the children of Disssenting parents should, in the same manner, be instructed under the direction of the Nonconformists amongst the subscribers; but, in neither cases, were these religious exceptions to interfere with the general regulations of the school. The boys were not to be admitted under seven years of age; and all of them were to be required to attend some place of worship on the Sunday. The Rev. Baily Wallis, D.D. Rector of St. Mary Stoke, was elected President; Thomas Green, Esq., Treasurer; and R. D. Alexander, Esq., Secretary. The same year also gave birth to another movement. In the Girls' School, instituted by Henry Alexander, Esq., no catechism or creed was allowed to be introduced. This giving offence to some conscientious members of the Establishment, they resolved to form a school for girls in which the Church Catechism should be taught, as well as the usual rudiments of education. A school room was erected in Cox Lane by Mrs. Head, who was the principal promoter of this movement; and upon whom, after a few years, the expenses of the school almost entirely fell. The spirit of emulation in education next fell on the high church members of the Establish-

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ment. The success of the Lancasterian party stimulated them into a movement for the same object; and, on the 25th of February, 1812, the schools of the 'National Society for educating the children of the poor on the principles of the Established Church,' were opened. The Rev. John Constantine Cook, Rector of Swilland, and an inhabitant of this town, was the chief instrument in forming this society. For some considerable period after the commencement of these schools, children were admitted free of charge.

Shortly after the Rev. J. T. Nottidge became Rector of St. Clement's he instituted schools for poor boys and girls in his parish, which were chiefly supported at the expense of this highly esteemed and worthy man. In 1839 the Infant School in St. Margaret's was established, through the exertions of Mrs. Jeremiah Head, the Misses King, and others. A spacious room was erected on St. Margaret's Green, by the munificence of W. C. Fonnereau, Esq., and devoted gratuitously to the use of this school, in which, in a short time, nearly 120 infants were instructed by the system taught at the Home and Colonial Training School. This effort was followed, after a few years, by the establishment of Parochial Schools in the parish of St. Peter, for boys and girls, and infants. The late Rector of St. Clement's and St. Helen's, being determined not to relax in his efforts for the rising generation, caused a school-house of large dimensions, commodious, and well ventilated, to be erected in a central situation, for the education of boys and girls of both parishes. This was ultimately found to be too small for the number of scholars; and another building was erected in New Victoria Street, to which the girl's school was removed. A large

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building for an Infant School was also erected by the present Rector, the Rev. W. W. Woodhouse, and a numerous troop of the little innocents were soon congregated within its walls. Schools for Boys and Girls were also built in the Churchyard of Trinity. These Parochial Day and Infant Schools are under the superintendance of the respective ministers; and, we may confidently state that their present prosperity is owing, in a great measure, to the continual oversight and readiness to make personal and pecuniary sacrifice in their favour, which these reverend gentleman have manifested. In addition to these, the Wesleyan Methodists established Schools for Boys and Girls about the same period.

More recently, the celebrated Privy Council Minutes on Education caused renewed energy to be infused into the promoters of education in this town. Pecuniary aid was granted to some, and others were incited to increased activity. The supporters of the 'National Schools,' desirous of affording greater facilities for educating the children of the poor, decided upon the erection of more extensive premises. A plot of ground near the church of St. Matthew's was purchased, and school rooms, ornamental in their exterior and internally light and spacious, and capable of accommodating nearly 400 children, were erected at a cost of £1,468. The Building Fund was raised by private subscription (amounting to £441), by the sale of the old school rooms, by grants respectively from the incorporated National Society, from the Diocesan Society of the Archdeaconry of Suffolk, and from the Government Committee of Council on Education. The improvement thus effected, and the increase of parochial schools under the superintendence of their

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respective clergymen, stimulated the friends of the 'Lancasterian movement' to extend the sphere of their operations. Hitherto they had confined themselves to the education of boys; they now resolved to add a school for girls, and to erect school rooms in a central situation. An extensive and imposing building, in the Elizabethan style, was consequently erected; containing a large room capable of accommodating 250 boys, a smaller one for 150 girls, a residence for the master, committee rooms, with extensive play grounds. These schools were opened in 1848, and were the last efforts at educational extension which we have to record.

By the report of the Charity Commissioners made in 1827, the revenue of the 'Christ Hospital Charity' amounted to nearly £400 per annum, which was applied, after deducting necessary expenses, to the purposes of lodging, clothing, maintaining, educating, and apprenticing poor boys, the number of whom was then generally sixteen. The boys were admitted at the age of eight, and continued in the school until they were fourteen years of age. The trustees of this charity having in 1841 determined to enlarge their plan of operations, extensive premises in the parish of St. Mary Stoke were converted, at a considerable expense, into a school house, with a residence for the master, and every needful accommodation for the children. Mr. G. Potter Howe, whose testimonials were of the highest order, was elected as master of the school; and the progress which the pupils have made under his instructions has fully borne out the expectations that were raised respecting him. In the course of a few years, however, it was discovered that the expenditure on the building had been of too extravagant a character; and the funds were, in con-

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sequence, so reduced, that it was found necessary to discontinue the boarding and lodging of the children for a period of three years. A large extent of ground belonging to this charity has been let on building leases, from which, at some remote period, a considerable income will arise.

According to the report of the afore-mentioned Commissioners made in 1832, the income of the master of the Grammar School was £49 13s. 4d., he paying the rates and taxes on the premises. His successor, the Rev. J. C. Ebden, received £100 from the Borough rate, in addition to the ancient stipend of £38 13s. 4d., he paying the rates and taxes, and bearing the expense of the general repairs. By the arrangement with the present master, the salary from the Corporation remains, and the rates and taxes and all repairs are paid by the town. In addition to which, he receives four guineas a year from each free scholar, and the income from the 'Royal Stipend,' 'Felaw's House,' and Smart's Gifts,' amounting to £66 6s. 8d. per annum.

For many years the major portion of the free scholars at this school have been sons of affluent tradesmen, and of professional and other gentlemen. Considerable discussion has, in consequence, lately taken place at the quarterly meetings of the Town Council respecting the administration of the funds, and the character of the education given to the scholars. In November 1848, the subject was brought before the Corporation, when it was argued that the rate payers receive no equivalent for the large sums annually paid out of the Borough fund for the support of the school; and that the Corporation had, in the government of the school, adhered to the *letter* rather

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than to the *spirit* of the directions contained on the wills of the testators by whom it had been endowed. It was contended that, although by the arrangement with the Rev. J. Fenwick the Corporation has the power of nominating fifty scholars, to whom the master is required to give a *free classical* education; yet since he is allowed to demand the sum of four guineas per annum for the *general* education given to each boy, the advantages afforded by the school to the less affluent are annulled, as a very good educational training may be obtained at the present time for less than that sum, and it is, consequently, a mockery to offer them the chances of admission for the children under such circumstances. Many members of the council expressed similar views; and a committee was appointed to inquire into the nature of the foundation, and the expense of the school to the town. By report of this committee laid before the Council in August, 1849, we find that 'the sum drawn' from the Borough rate during the last six years, for the support of the school and for the repairs of the building, amounted to £671 1s. 9d., besides an outlay for 'alterations and sundry expenses' £566 11s. 1d., making a total of £1,237 12s. 10d., being an average yearly payment of £206 5s. 6d. The report expressed a decided opinion that the school was conducted according to the charter and the law, as laid down by the 'Charity Commissioners;' and that the Corporation had no power under the present charter, to make such alterations as would afford a commercial instead of a classical education to 'free scholars.' Mr. Fenwick, the head master of the school, has just tendered his resignation, and probably a fresh arrangement will be made with his successor respecting the free scholars.

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Ragged Schools.

To the various educational institutions of our town already enumerated, Ragged Schools for boys and girls have recently been added. Their origin may be thus briefly described. Our worthy Recorder, David Power, Esq., having on several occasions expressed his approval of such schools, and his anxious desire to see them generally established, the subject became a topic for consideration among the active educational party in Ipswich. The desirableness of such a school being suggested to R. D. Alexander Esq. by Mr. W. R. Baillie, a zealous Sunday school teacher, that gentleman at once agreed to defray the expense of a house, and the necessary fittings for such an object. A cottage in St. Clement's Church lane was engaged, and the work commenced on Nov. 11th, 1849. Mr. W. R. Baillie had, during the previous week, solicited the boys, some roaming our streets, and others picking coals on the quay, to attend school at half-past six o'clock on the following Sunday evening. Either twenty-one or twenty-two boys attended at the time appointed. And these induced nearly double the number to attend succeeding meetings. The Mayor, Charles Burton, Esq., having become acquainted with this initiatory step, convened a meeting of friends known to be favourable to the movement, which was held in the afternoon of Thursday, Nov. 15th, 1849, Messrs. Allen Ransome, Edward Grimwade, Dilwyn Sims, and William Ray; Mr. J. Baillie, town missionary, and Messrs. W. R. Baillie and S. Thompson (two of

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the teachers) attended. At this meeting funds were subscribed, and a large room in Cox lane was forthwith engaged for the boys' school, the cottage in St. Clement's Church lane being retained for the use of the girls. Subsequently a much larger room was engaged for the girls; and under the superintendence of Mrs. Oliver Prentice, the school continued to flourish during the whole of the winter. The average attendance of boys has been from eighty to ninety on the Sunday evening. One evening in the week is devoted to writing and arithmetic; and a class for geography also meet weekly. The attendance of girls has averaged forty on the Sunday evenings.

These schools are intended for a class of boys and girls who are prevented, either by their debased condition, by the worthlessness or criminality of their parents, or the tattered state of their garments, from receiving instruction at any previously existing school. To lift up those who are sunk in vice and wretchedness; to raise forlorn creatures from the pit of their own destruction; to attempt the removal of an ignorant class now festering in the very bosom of society; to prevent juvenile delinquency by transforming roguery, idleness, and immorality, to honesty, diligence, and moral habits; is indeed the aim of these schools.

Many of the boys who attend are dirty and ragged in their appearance, and were at the commencement very unmanageable. We took the ages of sixty-five in the boys' school, and found three only were under 8, eleven under 12, twenty-two under 14, twenty-four under 16, three were 16, and one was 20 years of age. Many of them have attended either a day or evening school, and are able to read and write imperfectly. Some can read and write well. The following extracts

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from the minutes respecting five of the boys, will best convey the idea of the class who are invited to these schools:—

Thomas Cook, 15; sells matches, and comes from Herefordshire; mother dead six years; father dead four years; on the tramp six or seven months; reads very little; cannot write.

George Smith, 16; sells matches; is a chimney sweeper by trade; comes from Bermondsey; was two months in one of the London Ragged Schools. Mother in a Union House in London; father died two years ago. Father drank; has been on the tramp eight months; troubled with the ague from sleeping under hedges and sitting in the sun to warm himself; reads a little; writes very well.

Alfred Lucas, 13; goes about with his mother; has been in the Stanaway Union House eight years; comes from there. Father dead; never saw him; has been on the tramp a week or two; can read in the Bible, and write well.

William Hunter, 16; sells books, &c.; comes from Bury; mother died when 8 months old; eleven years since his father died, and on the tramp four years; eleven years in Bury Union House; read and write; without shoes, and in a very ragged condition.

James Turner, 12; sells matches; father has been dead nine years; mother sells cottons, combs, &c.; never in any school owing to poverty; has six sisters grown up, three brothers; brothers sell tins, and sisters sell lace edgings; lives in the Rookery, St. Margaret's; cannot read or write; very dirty and insubordinate.

Who can read such statements of the condition of these orphans and outcasts without a pang? Poor comfortless beings, compelled to roam the streets and to tramp from town to town for a miserable pittance, associating with the criminal and the depraved of all ages and of both sexes! Shall we leave these children to perish in their wickedness? Indeed, we would ask,

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shall we assist to establish a school, or be compelled to support a gaol? Here policy and principle alike point to the same course.

Sabbath Schools.

As Sabbath Schools are an important portion of the educational system of the present day, we give to them a distinct place in our notice of the educational movements. In our opinion, it is scarcely possible to overrate the advantages that might be gained from these modern manifestations of Christian benevolence and zeal. From their important influence on both teacher and scholar, they must ever be regarded by the Christian and the philanthropist with intense interest. To assist in training the uninstructed mind; to be a humble instrument in linking the different members of society more harmoniously together; to aid in developing all the social faculties, gratitude, mutual consideration, and respect; to implant the living germs of goodness; to awaken all the kindliest affections of the human soul; to follow the child to its home, and to arouse or nourish in the minds of the parents a sense of their sacred duties towards their offspring; these are a few of the pleasures and duties of the teachers. What a noble field does it offer for the exercise of their Christian love! How pre-eminently calculated to raise the tone of their intellectual, sympathetic, and spiritual being!

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From the inquiries we have instituted, it appears that of the 13 places of worship belonging to the Established Church, in seven only are Sabbath schools held. Four of these are extensions merely of the day schools, which are supported in the respective parishes by the ministers and parishioners, a few extra children being in each case added on the Sunday. The children belonging to the 'National' and 'Grey Coat' schools regularly attend divine service at Church on the Sunday. The instruction afforded in these Sunday schools is of a strictly Scriptural character, the Bible, the Prayer Book, and Catechisms only being used. They have no libraries for the use of the children, but a few small books are lent weekly to the children who attend the school at St. Nicholas Church. There is also a clothing fund connected with one, and tickets for the 'Penny Club' are given to deserving children of another of these schools.

In addition to the Meeting House of the Society of Friends, there are 12 places of worship belonging to other denominations of Dissenters, and, with one exception, they have all Sunday schools attached to them. In these, in consequence of their not being conducted in connection with day schools, the instruction afforded is of a more extended character than that in the schools of the Establishment. Spelling, reading, and Scripture lessons are taught in all; writing and arithmetic in two of them. In one of the latter, the Sunday afternoon, and in the other, a week evening is devoted to this extra secular instruction. There are libraries attached to five schools, and a provident fund for the weekly deposits of the children is connected with three of them. We cannot but regret that the 'Savings' Bank' is not more generally connected with

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the schools. By this means, habits of self-denial and providence would be formed early in life, and, without this stimulus, there is but little chance of their being formed at all. The books in most general use are the Bible, Watts' Catechisms and Divine Songs, Selections from the publications of the Sunday School Union and Sunday School Association, Blair's Catechism, and Jane Taylor's Hymns.

It is true that Sunday schools are more or less deserving of that name, in proportion as the religious instruction takes the rightful priority to the secular. Yet this opinion, we fear, is sometimes carried too far. There is an evident dread that the contact of other branches of knowledge will be more injurious to religious instruction; hence, in the schools belonging to the Establishment, the Bible and Prayer Book are the only books used. We are happy to find that the Rev. F. C. Cook, one of Her Majesty's 'Inspectors of Schools,' declares, in his report for 1837, his conviction that everything that tends to develop the mental faculties, to open the understanding, and to enlarge our sympathies, is the means of promoting religious instruction. He says also, 'after many years' experience I may be justified in stating my conviction, depending not upon *à priori* reasoning, but upon actual observation, that, in schools where the religious teaching is blended with studies of a diversified character, the children are more thoroughly and extensively instructed in the facts and principles of Christianity, have a larger store of Scriptural knowledge, than in those where no reading book, except the Bible, or extracts from the Bible, have been introduced.'

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TABLE.

—	No. of Schools.	No. of Scholars.		Average Attendance.		No. of Teachers.	
		B.	G.	B.	G.	Male.	Female.
Church .	7	720	735	583	576	..	..
Chapel .	12	489	587	358	425	84	78
Total	19	1209	1322	941	1001	84	78
		2531*		1942			

* By including the Grey Coat and Red Sleeve Schools, &c. the total number is 2838.

On examining this table, we cannot fail to observe that the number of children attending Sunday schools is small compared with the actual population. If the population is at the present time 32,000, there must be 7,350 children between the ages of 5 and 15 years; and allowing nearly one-third of these to belong to the middle and upper classes, there is then a very large number of the children of the poor who do not attend any school on the Sabbath day. We must also regret that so large a disproportion should exist between the average attendance and the number of children on the books, (1,942 to 2,531.) The attendance in the morning we also found was much smaller than that of the afternoon; but this evil we think would be remedied by the appointment of one or two persons for the purpose of systematically visiting the homes of the children whenever they absent themselves from the school. Many of the children have been in a school two or three years; yet there is much to be done in promoting regularity of attendance. A school of fifty, if the children are

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steady in their attendance, is of much greater value than one of double that number, where they remain only a very short period. In some of the schools, the teachers regret that the minister is seldom able to visit and encourage them in their duties.

The progress that has been made in the extension of the Sunday school system is cheering in the extreme. To the Independent congregation at Tacket Street belongs the honour of introducing into Ipswich the system of teaching the children of the poor on the Sabbath day. A school was there commenced in 1801. This was followed, in 1802, by the formation of another at St. Peter's Church. In 1806 the Unitarians instituted a Sunday school, and in 1809 the Baptists followed their example. Until 1815 it does not appear that more than one congregation of the Established Church had a Sunday school connected with it. In October of that year, the Incumbent of St. Mary Key induced his parishioners to join him in establishing one; and in the winter of 1816, by the exertions of the benevolent rector, the Rev. J. T. Nottidge, Sabbath schools were instituted in the parishes of St. Clement and St. Helen. The following account, drawn up from authentic returns, will show the gradual progress which they have made:

In 1818, there were 7 schools, 808 scholars; in 1833, 15 schools, 1,382 scholars; in 1842, 18 schools, 1,943 scholars; and in 1850, 19 schools, 2,531 scholars. By including the National and Grey Coat schools, we have 2,838 children in Sunday and other Charity schools attending worship on the Sabbath day.

A careful consideration of the returns respecting the state of our Sabbath school education, and intercourse with the teachers, have impressed us with the conviction that a well-organized '*Sunday School Associa-*

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tion' is much wanted in this town. The one now in existence is too feeble to effect the good aimed at. A bond of union between the various schools is needed. As each school works in its separate way, one may succeed, whilst another may fail, and yet none reap the benefit which such experience could but afford. By a systematic Union of the Teachers, and the *appointment of visitors* to collect information as to the books in use and the methods and arrangements adopted in each school, the experience of all might be made available, and improvement be immediately spread among the whole. Social meetings would be held periodically, to hear the reports of the visitors, and to discuss the merits of plans or suggestions, calculated to increase the influence, and promote the efficiency of the schools. The subjects should be fixed at a previous meeting, and each should come prepared to contribute his mite to the commonwealth of intelligence. By this means the teachers will become known to each other, and the sympathies of persons similarly engaged will give increased energy to those whose zeal has been damped by the difficulties which beset their path. Lectures to teachers on the best method of imparting religious instruction, so as to awaken the child's soul to a living knowledge of God, might be delivered; and a Select Library for the special use of teachers be provided. The payment of 6d. per quarter from each teacher would effect these objects.

There is one point in connection with Sabbath schools that merits immediate attention. We allude to the ultimate course of scholars. The fact of numbers who have been for a considerable period in our Sunday schools becoming, in after life, indifferent

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to the public ordinances of religion, must now receive the attention it deserves. The supporters of the schools lament that, every year, many of the pupils leave the school to return no more; and the teacher grieves over the wreck of his hopes, on observing his most promising scholars initiated into practices destructive alike of morality and religion. Under the present system, the oversight of the scholars is withdrawn just at the precise time when a moral safeguard is most particularly needed. At 11 or 12 years of age the children begin to leave the schools. They believe their instruction to be completed; and having now no tie to secure their attendance at a place of worship on the Sabbath day, they ramble at large, with characters unformed and principles imperfectly developed, exposed to all the dangers which too often surround the youths of our towns. Here then is the opportunity for an extension of the Sunday School system. By systematic efforts, numbers of those who now fall away might be retained, and by the use of a Sunday School Library, a habit of reading might be implanted, and additions to their stock of knowledge be made. Fully as much systematic efforts should be made to retain a hold on youth between 14 and 20, as to influence the mind of children between 7 and 14 years of age. We beg to submit to the supporters of Sabbath schools the following suggestions to remedy this evil:—

First—*That adult classes be formed in connection with each Sunday school.* To retain the scholars is of the utmost importance, and provision should be made for their continuance in the school. These classes should afford instruction suited to the wants and aspirations of the elder scholars, and be open to

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all who have been at any time pupils in the school. Secondly—*That at all anniversaries of the school the attendance of former scholars should be especially solicited.* By this means the instruction they had received there would be kept alive, their interest in the school secured, and they would strive to promote, extend, and perpetuate the system which was the nursery of their childhood, and the guardian of their youth. Thirdly—*The institution of religious improvement classes.* These should be conducted by intelligent and earnest Christians. The aim should be the cultivation of the understanding, the religious feelings, and of general benevolence. Meetings should be held for reading and expounding Scripture, and the utterance of the soul in prayer; fields of usefulness as tract distributors, class leaders, school teachers, &c. &c., must be provided for them. A place for the exercise of all talents should be formed, either in the diffusion of knowledge or religion.

To the casual observer, the intrinsic advantages of the Sabbath School system are too manifest to be unnoticed; to the Christian, they are too important to be disregarded. But all who have had experience in them must be convinced, that the system will not be perfected until provision is made to retain those who leave school and fall away from religion, solely because there is really no sphere provided for them to fill. Numbers are annually lost, and something to meet the exigency of the case is absolutely requisite; and we humbly submit that, by the adoption of the above suggestions, the scholars would be gradationally trained to usefulness, the influence of former pupils would be thrown into the scale of Sabbath school operations, and a great impetus be given to the cause.

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Present State of Education.

The once disputed assertion by the friends of human improvement, that moral and intellectual education is the best means of raising the character and manners of a people, is now grown into an axiom as firm as any in the province of philosophy. For it has been proved, by numerous statistical facts, that in proportion as education progresses, crime and vice of all descriptions decrease. The value of moral and intellectual training has been felt and acknowledged in all ages. POPE says:—

> 'T is education forms the tender mind,
> Just as the twig is bent, the tree's inclined.'

And the couplet is as true in philosophy as it is beautiful in poetry. All writers bear witness to the importance of education in the formation of the habits, manners, and dispositions of a people; and the demeanour of the inhabitants of large towns, as compared with those of rural districts, at once indicates the nature of the influences which have operated upon them. An enquiry, therefore, into the state of educa-

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tion in our town—to ascertain the number instructed, and by what means—cannot fail to be highly interesting, and we trust would be found equally useful as a basis for improvement. It will enable us to perceive the proportionate number of the actual population who are receiving education, and serve to show the necessity that exists for the friends of advancement to exert themselves, not only for the establishment of fresh schools, but for the adoption of improved plans of instruction in those now existing.

Convinced of the inherent defects that exist in almost all Government returns upon this important question, of the want of minuteness as well as accuracy that they too frequently betray, and which we believe nothing but a careful examination by some person residing on the spot, and familiar with every locality, can prevent, we have thought it right to make close personal enquiries and investigations, as to the state of our Day and Sunday schools, which might enable us to show our actual educational position at the present time. And here it is no less a pleasure than a duty to state that, in prosecuting these enquiries, we received in the majority of cases the greatest courtesy; and the masters and mistresses of the public schools have rendered us every facility we desired. In many previous educational returns, a great oversight has occurred in not ascertaining how many of the day scholars attended Sunday schools, and how many children attend Sunday schools only. This distinction is important, as from the want of it the children are frequently twice returned; first as day, and then as Sunday scholars; and a false inference as to the extent of instruction is consequently drawn. In fact, the generality of our educa-

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tional statistics are too confused and delusive to allow of any accurate conclusion being deduced therefrom. We trust that the investigation and analysis which we have made will not only afford positive evidence respecting the state of education in our town, but will also supply data for forming a judgment respecting the condition of other towns, much safer to rest upon than the suppositions which have been too often made use of in educational controversies.

Our enquiries were principally directed to two points of the Educational question; and the results of them we shall embody under the following heads. 1st, The extent to which the children of our town are at the present time receiving instruction. And, 2nd. The value of the education which they are receiving. We then propose to show the progress that has been made during the last thirty years; and briefly to consider the best means of remedying existing deficiencies.

I. *We will examine the extent to which the children of our town are at the present time receiving instruction.*

From our returns, we find that there are 104 schools, containing 3,980 scholars in this town. Of these schools, 44 are first and second class boarding and day schools, 27 are charity schools (including 3 infant schools), and 33 are private infant schools, of which number no less than 30 are dame schools. The boarding and day schools contain 1,088 pupils, 618 males and 470 females. The charity schools—1,932 scholars, 1,043 males and 889 females. The infant and dame schools, are of course, attended by children of both sexes, amounting in number to 960.

Educationists contend that all children should be

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under instruction for a period of ten years; and statists, we believe, are agreed in considering the number of children between the ages of 5 and 15 to be one-fourth of the population; but in 1841 the population of Ipswich was 25,254, and the number between the ages of 5 and 15 was 5,401, which is much below that proportion. We have estimated the number of our present population at 32,000; this, supposing the proportion to be the same as in 1841, will give 7,350 as the present number, between the ages of 5 and 15.

The above estimate as to our present number of inhabitants has been thus arrived at. In 1841 the population of the *twelve parishes in the town* was 24,292, and the number of inhabited houses in Ipswich and its liberties was 5,213; this, allowing 172 houses for the parishes of Whitton and Westerfield, would give an average of 5 persons to each house in the town. There are at the present time, 6,500 houses on the rate books; and the average of 5 inhabitants to each tenement will give us about 32,000 as the present amount of our population. If then 7,350 is the proportion of children of the school age, and 3,980 only are found in attendance at day schools, there are 3,370 left that are not receiving daily instruction at any school, although some belonging to the upper classes are, doubtless, receiving home education.

To supply this deficiency, the supporters of Sunday schools step in, and, including the Parochial, Grey Coat, National, and Red Sleeve schools (which attend church on the Sunday), their scholars amount to 2,838. But, upon enquiry we find that, after all, the deficiency is supplied only to a very small extent, since the major portion of that number also attend day schools; there

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being no more than 707 children who attend Sunday schools *only!*

The comparative numbers will be more clearly seen by the following statement:—

Children in Day Schools		3,980
Children in Sunday Schools . . .	2,838	
Deduct those who are included in the number of children in Day Schools	2,131	
Total number attending Sunday Schools *only*	707	

It must be taken into account, moreover, that the scholars in infant schools, most of whom are below 5 years, are included in the 3,980 day scholars given, whereas the supposed total number of children (7,350) include only those between the ages of 5 and 15. The number of children at infant schools, amounting to 960, being therefore deducted from the 3,980, we shall arrive at this result, namely; that 3,020 is the number of day scholars, and that there are 4,330 children, between the age of 5 and 15, who attend at no day school whatever!

By way of ascertaining to what extent this 4,330 children of the educational age not found at school, may have received instruction at some time or other, we will examine the question rather more minutely. The inhabitants may be divided into two classes. Those living independently of any employment, professional men, wholesale and retail traders, and master artisans may be considered to form the first class; operatives and labourers of all kinds to constitute the second class. The former may be reckoned to comprise nearly one-third of our population, and with their families to consist, at the present time, of 10,000 persons; the latter class will, therefore, comprise about 22,000 persons. Out of the 7,350 children between

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the ages of 5 and 15, the first class alone would furnish about 2,100, and the second about 5,250. The actual number of children between the ages above named in day schools at the present time is, we must recollect, only 3,020. But it may be very justly objected that, although desirable to have children under instruction from their fifth to their fifteenth year, it is somewhat unreasonable to expect that the children of the poor could remain at school for so long a period. Of the 3,020 scholars, 1,088 were found in private boarding and day schools; and we may reasonably assume that two-thirds (namely 726) of this number, belonging as they do to the wealthy and mercantile classes, are scholars for the entire period of ten years. Deducting this 726, we will suppose five years (as an average period afforded for the instruction of the remaining 2,294, and that thus double that number of children (namely 4,588) in this class may have received instruction between the ages of 5 and 15. If then we add to 4,588 the number of the ten-year scholars (726), we shall show that 5,314 children, between the ages of 5 and 15, have been under instruction in our day schools. But even by this favourable mode of calculation, we find that there are 2,036 children who have never received any instruction at a public or private school, from their 5th to their 15th year. A small proportion of this number, say 300, belonging to the upper classes, may be receiving education at home; but even then 1,736 are unaccounted for. This is a large number, nearly approaching to one-fourth of the entire number of children, to be thrown upon society without any of the discipline of the school, unable to read the simplest words of the very language they are perpetually using, and

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peculiarly incapable of discharging their various duties as members of society.

In such a town as our own, where great exertions to procure scholars are made by the supporters of the Charity schools, 1,736 seems a very large number to have had no school discipline. Probably many of them have received some sort of educational training for a short period; although in our calculation we have assumed a five years' average, we have reason to believe that a great portion of the children have remained at school little more than half that period. In several of the Charity boys' schools, the real average time is under three years. This miserable semblance of educational training is obtained by the children between the age of 5 and 11 years. Almost all the masters complain of the fluctuating character of their schools. One having nearly 200 boys says, that he considers there are 60 fresh admissions into his school annually. And from the returns furnished us we find, that out of 950 children at Charity schools, 220 are under eight years of age, 337 under ten, 280 under twelve, and only 113 above twelve years of age. The time of leaving school appears on an average to be at 11 years of age. In two of the schools the children numbered 370, of whom 3 *only were above 12 years of age.*

We found considerable difficulty in ascertaining how long the children had been in each school; but out of 667, we found 223, or one-third of the entire number, had entered school during the last 12 months. Very few had been in 3 years.

Our actual Educational position is, then, a cause for great lamentation. After all the efforts that have been made during the last few years to extend the sphere of

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educational influence, we now find that the number of scholars between 5 and 15 years of age, at school, inclusive of dame and infant schools, is much less than half of the actual number of children. In 1835, Lord Brougham thought it would be sufficient if one in nine of the entire population was found in school at one time; and the Parliamentary Education Committee of 1837 estimated, that one in eight of the population at school would exhibit a fair educational position. Our returns show, however, that, although education has been greatly extended during the last 10 years, in which period masters of first-rate ability have been engaged, and upwards of £6,000 have been expended in erecting school premises, we have neither one in eight, one in nine, nor even one in ten, of the population at school at one time. Out of a population of 32,000, the number at school is only 3,020, which is a proportion of only 2 children to every 21 inhabitants—an attendance which must be, in the opinion of every educationist, very defective. A tolerably accurate idea may hence be formed of the work that is to be done, of the necessity which exists for largely increasing the number of the schools, distributing them equally over the poor districts, and thus rendering them as far as possible efficient for instructing the children of the humbler classes, whose circumstances render it imperative that a short period of their lives only should be appropriated to education. It is not by the number on the books at schools, but by the average attendance, that we can form any accurate estimate of our educational position; and any *average attendance* of children between 5 and 15 years of age at school at any one time, short of 1 in 8 of the population, is, in our humble judgment, decidedly defective. And it

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must be borne in mind, that 3,020 is the whole number of scholars at one given time, and not the average attendance, which would be greatly below that number.

The following table may serve more clearly to elucidate the statements we have made under this head of our subjects:—

Schools.			Schools.			Endowed and Charity Schools.			Scholars at Endowed and Charity Schools.			Number of Children Taught Gratis.		Number of Children at Schools receiving Government aid.		
Boys.	Girls.	Infants.	Boys.	Girls.	Infants.	Boys.	Girls.	Infants.	Boys.	Girls.	Infants.	Boys.	Girls.	Boys.	Girls.	Infants.
30	38	36	1661	1359	960	11	11	3	1043	889	394	130	63	689	515	184
104			3980			25			2331			193		1388		

The scholars on the Free List at the Grammar School are not included among the scholars taught gratis, because, for a commercial education, a payment of 4 guineas a year is made to the master by the parents of each free scholar.

The maintenance of the schools is another important feature in this inquiry. In the common private schools for boys and girls, the terms of admission are 4d. or 6d. per week; in the dame schools, 2d. per week is usually paid with each child. Many of the children dine at school, and for this an extra sum is charged. In the three infant schools which are supported by subscription and by the payments of the scholars, the terms are, in one case, 2d. per week for one child, or 3d. for two in one family; in another case, they are 1d. per week for each child; and in the third, they are 1d. for one child, 1½d. for two, and 2d. for three children in one family. In the boys

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and girls' schools, supported in the same way, the charges vary. At two of the girls' schools, the terms are 1d. per week, or if the scholar writes in copy books, 2d.; generally, however, they are 2d. per week, or 3d. for two children out of the same family. In one of the parochial schools, the terms are 1d. for one child, 1½d. for two, and 2d. for three, boys, girls, or infants from one family. Of the four endowed schools, two, namely the Grammar and Hospital Schools, are supported without subscriptions, and of the other two, the subscriptions constitute but a small portion of the income. The Wesleyan School, in St. Clement's, has three sources of income, in addition to the pence of the children, viz., annual subscriptions, an annual collection made after a sermon preached on its behalf, and a payment of £20 per annum made by the firm of Ransomes and May, for the privilege of sending to the school a certain number of the lads in their employ.

II. *We will endeavour to form some estimate of the value of the education received by the children who are attending school.*

We have seen that 1,088 children are attendants at private boarding and day schools; these we may at once dismiss from our inquiry. We will turn to the infants' schools. The great majority of them are kept by persons not merely wanting the ability efficiently to instruct the young, but in many points totally unfitted, and we are sorry to say, in more than one instance, morally as well as intellectually, for so important an undertaking. Widows, who through misfortune feel themselves unable to obtain a livelihood by any other means, open a 'dame school' as a last resort, and by means of a large cane and other

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injudicious modes, succeed in frightening the poor little things into keeping their tongues and limbs still for hours daily. In too many instances the experiment is very successful. We found that the number of children in six of these schools amounted to 171, an average of 28 to each; others had 24, 20, 18, and in several instances 16. Parents send their children to these schools merely to get them out of the way. The extent of the system may be readily inferred from the fact, that 524 children attend dame schools. The Infant schools established by the Revds. H. T. Lumsden and W. W. Woodhouse, in St. Peter's and St. Clement's, and by Mrs. Head and others, have, collectively, an attendance of 394 children, and have tended greatly to break up these dame schools; insomuch that some of the poor creatures who conduct them are very bitter in their complaints against the 'ladies and gentlemen who try by large schools to prevent honest women from obtaining a small income.' With all our exertions for improved schools, there are no less than 524 of the rising generation at schools, in which they are receiving their infant educational training from individuals, some entirely, and others to a great extent, devoid of the requisite qualifications for teaching. Thus the first germs of infancy are blighted, the earliest and most important years of life entirely wasted. That even a dame school may be productive of some good, so far as keeping children out of the dirt and out of harm's way, we readily admit; but that no instruction, worthy the name of education, can be obtained at most of them, is a well known fact; and their prevalence is a strong and evident proof of the want of efficient educational means.

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In the three Charity Infant schools, gallery and object lessons are given. To those in St. Margaret's and St. Clement's, extensive play grounds are attached; to the one in St. Peter's there is no room for a play ground worthy of the name. The mistresses of the two former have been trained at the Home and Colonial Infant Training School, in Gray's Inn Road. Their salaries are £40 a-year. The mistress of the latter was trained at the National Schools in Westminster; her salary is £50. The girls, as well as the infants, are under her management, and we cannot but think that, with 140 girls and 150 infants, she must have too much duty to perform. There are five pupil teachers under her instruction. The salaries of the other mistresses o Charity girls' schools are respectively £50, £45 and £40 a-year. The age of one of them is 22, thre others are 25, and the remainder above 35 years of age One only, Miss Widgery, of St. Clement's School, i certificated. The attainment of this honour reflect even more than usual credit upon her, from the fac of her having never received a training, beyond one month at the Training School at Norwich, and a short time at the Exeter School.

Much that is essentially defective appears in the school accommodation. Twenty one schools, exclusive of the Infant schools, are conducted in private houses; and although in some instances the rooms are large, airy, and supplied with the usual requisites, in many others they are not only incommodious and deficient of necessary educational apparatus, but are badly warmed, ventilated, or lighted. One of the boys' day schools is held in a large room at a public house; and another in a room, or rather loft, in the yard attached

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to a public house. One of them is very low and dark, the window small, and having two or three panes broken at which a couple of well-thumbed spelling books are placed as substitutes for the glass, thus preventing the natural ventilation which the room requires. Even one of the parochial schools has been considered, by the inspector, much too small for the number of boys admitted. In one case, the chamber of a beer house is not considered ineligible for an infant school. The children have to go through the public house, and thus they are early in life rendered familiar with the conversation of its frequenters, and the associations of the tap room become entwined with the instruction of the school. In seven instances, where the average attendance is stated to be respectively 22, 24, 25, 28, and 30, the rooms used are only about 11 or 12 feet square; two others, having respectively an attendance of 16 and 25 children, are even of smaller dimensions, and contain, besides the scholars, all the usual requisites of housekeeping!

To this picture of discomfort, the Charity schools for boys offer a fine contrast. In these, the rooms generally are spacious, lofty, well ventilated and lighted. They are adorned with maps, black sketching boards, models, and other educational apparatus. Of the six Charity schools where small payments are made by the scholars—who number 881, with an average attendance of 772—unfortunately there are only two (the British and the Wesleyan Schools) that have play grounds attached to them, of a size at all commensurate with the number of children they contain; and who, during the hours of recreation, are consequently frequently seen playing in the streets.

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Three of these schools are conducted on the Glasgow system. The salaries of the masters vary considerably. One has £80 per annum and a residence, another £70 and a residence, others £70 without a house, and some less than that sum.

With such a number of scholars as these schools invariably contain, their success must, of course, mainly depend upon the master. His character as a man, his attainments as a scholar, and his ability as a teacher, are the points upon which the real progress of the pupils hang. In this respect the public schools of Ipswich are, we believe, exceedingly fortunate. The masters of several are men holding a high position as educationists, and their competency, in all essential points for conducting a school, is pre-supposed by the fact of the inspectors recommending the appointment of pupil teachers in all of the five schools which they visit. One master only has but one pupil teacher, another has five, another three, and the remaining two have each two pupil teachers. They have been trained at the National Schools, Westminster, the Countess of Ellesmere's Schools, the Training College at Cheltenham, and at Glasgow. The master of the National School has passed the examination according to the direction of the Privy Council Educational Committee, and received his certificate.

The course of instruction consists of reading, writing, arithmetic, etymology, geography, grammar, and history; vocal music, which Luther calls the 'mistress of order,' is also beneficially introduced. The books in general use are the Scriptures, the Irish Education Society's Books, Tracts of the Christian Knowledge Society, Archdeacon Sinclair's English

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History, the British and Foreign School Books, Tate's Arithmetic, Sullivan's Grammar, and M'Culloch's Lesson Books.

The boys in six of these schools amount to 881; of these 192 are either learning their letters, or at most, reading monosyllables, 289 are, more or less, capable of reading easy narratives, including portions of the Scriptures, 225 can read general books rather fluently. The remaining number can read the Scriptures with tolerable ease. By this analysis we see that only one in *four* of the boys are able to read with tolerable ease and correctness. Of the total number, 454 write on slates, and 306 in copy books.

It is a general complaint of the Government Inspectors that arithmetic is ill taught; but Ipswich can boast of possessing in its Charity schools several masters of considerable ability for communicating instruction in this department. Great progress has of late been made by the boys, and some of them evince considerable attainments in the practical application of the science of numbers. Geography is also made very attractive. In four of the schools we found 358 pupils studying in this delightful department of knowledge. The interesting phenomena connected with physical geography are, by the simple explanations of the teachers, rendered very familiar to the minds of the children; and brief lectures on the social habits of the inhabitants of various nations are substituted for what was formerly a lesson of unmeaning names. Book keeping, algebra, and mensuration, as well as drawing and mapping, are taught in some of these schools. In Christ's Hospital School, under the superintendence of Mr. Potter Howe, the maps drawn by the pupils have, on several occasions, been the subjects

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of deserved encomiums from the public press. The following Table will more clearly illustrate the idea we have endeavoured to furnish of the state of six of the Charity boys' schools, and the degrees of instruction the boys have attained.

	Reading.			Writing.		Arithmetic.		Other Branches.		
No. of Boys.	Letters and Monosyllables.	Easy Narratives and Scriptures.	General Books fluently.	On Slates.	In Copy Books.	Notation, Addition, Subtraction, and Division.	Compound Rules.	Grammar.	Geography.	History.
881	192	289	225	454	396	521	243	238	577	201

The committees of management appointed to attend to these schools are, of course, selected from the annual subscribers, but the superintendence of the instruction and discipline of the schools devolves too exclusively upon our resident clergy; not because the committees are so constituted, but because, as it unfortunately happens, the lay members do not regularly give their services, excepting when public or financial business is to be transacted. This is much to be regretted, not merely on account of its throwing an undue amount of labour upon clergymen, several of whom make great exertions, and we may add sacrifices, to increase the efficiency of their schools, but also because their more regular and frequent visits would have a beneficial influence upon the children, and convey to the masters and mistresses a gratifying

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indication of sympathy in, and appreciation of, their efforts and labours.

When we contrast the practice of employing in our schools pupil teachers, who are apprenticed for the term of five years to masters and mistresses of proved abilities, receiving daily instruction, and annually examined by the Government Inspectors, with the old practice (still followed in a few instances) of instructing 15 or 20 boys in a class by a monitor, who is but two or three years older than themselves, and, in many instances, actually wanting in the very instruction and discipline he was vainly engaged in imparting to others, we cannot but feel strongly impressed with the conviction, that a great and important change in the educational position of scholars will soon be manifest. The want of qualified monitors has long been a crying evil in our public schools. The habit of parents removing their children from school at 11 or 12 years of age, before, in fact, they have attained such a degree of proficiency as would enable them to fulfil the duties of a monitor, had become a serious evil. One of our masters has 80 boys and no assistant; another 180 and one assistant; of three girls' schools, one contains 100, another 70, and a third 51 children. How great must be the difficulty of instructing efficiently so large a number, under such disadvantages. The parents of the children who attend these schools are poor, and do not often correctly appreciate education; bad monitors are, therefore, unavoidable, unless a plan be adopted to induce the parents of such children as have the ability, and manifest a desire for teaching, to allow them to remain in school for a longer period.

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They are abstracted from school to earn a trifle for their maintenance, and, under such circumstances, pecuniary inducement alone will avail to detain them. The plan of the Committee of Council seems well adapted to supply this inducement. It permits masters or mistresses, whose qualifications are, after examination, deemed suitable, to have a certain number of apprentices to the business of teaching. The children selected as pupil teachers are articled for the term of five years, and receive £10 for the first year, and an addition of £2 10s. annually, up to £20 in the fifth year. This induces parents to let their children stay, and make the scholastic business the future dependence for a livelihood. The pupils are nominated by the school committee, and examined by the Government Inspectors prior to appointment, and subsequently at their annual visits; they must also receive certificates for good conduct from the committee, and the master or mistress. For five days in the week, one hour and a half extra per day have to be devoted to the separate instruction of the pupil teachers, by the master or mistress, who receives as a compensation for this extra trouble, £5 for one, £9 for two, and £3 more for each additional pupil. A sum of £12 per annum is also paid to every master or mistress who can pass the examination, and obtain a certificate. These grants add to the pecuniary value of their situations, and to their comfort; but what is much more, the educational standing, which by this means they attain, elevates their character, and is valued by them more highly than the pecuniary gain they receive.

Having thus far gained a knowledge of our present

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educational position, we shall proceed next, in accordance with our proposed plan, *to trace the progress that has been made during the last thirty years.*

We have shown what is the number of children who were receiving instruction at the commencement of the present year: have we any means of accurately ascertaining the educational advance, if any, during the last thirty years? To use the words of Mr. Baines, 'Can we take an observation, and find the longitude?' The means are at our command; and of these we shall now avail ourselves.

The earliest official document on the question of Education in England, was obtained in 1818 by a Committee of the House of Commons, of which Lord Brougham was chairman. Circular letters were transmitted to the clergy of every parish, requiring a return of the number of schools endowed and unendowed, and of scholars both in Day and Sunday schools. From these returns, it appears that the number of day schools in Ipswich, in the year 1818, was 26, containing 1,395 scholars. Of these, 4 schools, having 236 scholars, were endowed. There were also 7 Sunday schools having 808 scholars.

In 1833 we had another Educational census. A Committee of the House of Commons, of which the late Earl of Kerry was chairman, obtained returns respecting schools and scholars through the medium of the overseers for the poor. This will show us the spirit that had been at work, and the advance that was made during the preceding 15 years. The number of schools in Ipswich had increased to 74, having 2636 scholars; of whom 252 were in ten Infant schools, all of which were, doubtless, 'dame schools', since the children were all 'paying scholars.' The total number

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of children in schools supported by payments of scholars, was 1,701, of which number 105 were in boarding schools. A great impulse had evidently been given to the movement, the paying scholars having more than doubled. The Sunday schools had increased to 15, containing 1,382 scholars.

In 1842, the Mechanics' Institution offered a prize of 5 guineas for the best essay on 'Ipswich, considered socially and commercially.' The state of education was one of the points to be elucidated, and from the information afforded by the successful essayist, we obtain the following return of schools and scholars for 1842:— Schools 88, scholars 2,898; of this number there were 30 infant schools having 632 children; of these, 4 only, containing 166 children, were deserving the name of *Infant schools.*

To obtain an accurate return of the state of education in our town, in the spring of the present year, 1850, we have made personal enquiries, and our returns show, as previously stated, 104 schools, with 3980 scholars.

We see then that the number of day scholars in 1818 was 1,393; in 1833 they amounted to 2,636; in 1842 to 2,898; and in 1850 to 3,980.

To ourselves the great value of educational statistics consists not so much in showing the progress of instructional influence generally, as in proving specifically how far that extension has been among the artizan and labouring classes. We agree with Mr. Baines that its increase among them, as distinguished from the trading and upper classes, is too important to be slighted or overlooked. He says that a few moments' consideration will convince any one that the major portion of the extension of education that has

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taken place since 1818 cannot have been equally spread over all classes of society, and must have occurred chiefly among the working classes. And we are sorry to be compelled to differ in any respect with one who has so nobly struggled to extend the circle of education on the voluntary principle. But, in our opinion, he has taken much too favourable a view of the present educational position, of the progress that has been made since the establishment of the systems of Bell and Lancaster, and has estimated far too highly the probable results of the future efforts of their advocates. He considers it will not be deemed unreasonable to assume, that in 1818 the children of the upper and middle classes were very generally receiving scholastic instruction. As far as this town is concerned, facts will enable us to test the correctness of this opinion. What was the number of children, and what was the number of scholars in this town at that period? The population may be estimated at 16,000, the number of children we may consider to be 3,600, and thus the number of those belonging to the middle and upper classes, between 5 and 15 years of age, would be about 1,000. The total number of scholars, according to the returns of that period was 1,392, and on referring to a small work published in Ipswich in that year, we find that no less than 815 of this number were in eleven schools, either endowed or established upon the principles of Dr. Bell and Joseph Lancaster. We do not think that it would be unreasonable to assume that another 100 at least, of the children of the artizan class were being educated at private schools. If such is allowed, we had 915 children belonging to the artizan and labouring classes at school according to the educational census of that period.

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How stands the case now? We have 3,120 at school between 5 and 15 years of age; 1,932 of this number are at the same class of schools as were the 815 in the year 1818; and allowing that there are at the present time 200 children of the working classes at private schools, we have 2,132 children of the artizan and labouring classes at school, being rather more than two-thirds of the total number of scholars. The number of children in these classes at school, was in 1818 five less, and in 1850 only fifty more than two-thirds of the total number of scholars of all classes. In 1818, the proportionate number of children belonging to the working classes at school, was 1 in 17 of the population; in 1850 it is 1 in 15. What a progress in 30 years! Can the inhabitants rejoice over the great increase of education among the working classes? Have we cause to be proud of our exertions in extending educational influence? Whether our town is an index of the educational position of others, we cannot determine; but from the flourishing state in which it has been for some years, the very moderate extent of our population, and the great interest which many of our influential inhabitants have taken in general elementary education, we are inclined to consider it above the fair average of country towns.

We may be departing from our province, but we cannot refrain from giving a few ideas as to the best means of removing the existing deficiency, and of permanently improving our educational position. There are 1,736 children between 5 and 15 years of age, not found at any Day school; half this number, 868, are under eleven years of age, and are, therefore, ready for instruction. Drafting 150 of these into existing schools, we shall have 718 to provide for.

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Allowing 160 scholars for each school, this number would require the erection of five school buildings, and as utility rather than ornament should be looked at, we may estimate the cost of these at £300 each. As soon as the schools were erected, we should require educational apparatus, the cost of which may be estimated at £50 for each school. In addition to the pence of the children, the sum of say £40 per annum would be required for the payment of the teacher and general support of each school. In the above estimate, we have purposely left out of view the number of infants between 2 and 5 years of age. Supposing them to number 1,500, and the three existing infant school buildings to accommodate 450, it would be necessary that provision should be made for the remaining 1,050. For this number seven school rooms would be required, with play grounds attached; cost of erection £350 each, fitting up £50 each, and cost of general support (as for boys' and girls' schools) £40 each annually.

Briefly recapitulating. To meet our present wants, we require—

For children between 5 and 15 years of age, 5 school buildings, £300 each	£1,500
For infants, 7 school buildings, £350 each . .	2,450
Educational Apparatus for the 12 schools, £50 each .	600
Total cost of buildings and fixtures	£4,550
Annual cost of 12 schools, £40 each . £480	

Numerous plans have been laid before the public, having for their object the complete education of the people. Two of these claim especial attention. Let us examine how far they are capable of meeting our wants.

First—*the Government system*, as established by

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the Minutes of Council. This plan possesses many good as well as bad points. Its main objects are to award certain sums of the public money for the erection of schools, in proportion to the amount locally subscribed; to appoint gentlemen well qualified to officially inspect, at regular intervals, the condition of the schools; to permit the best masters to have apprentices as pupil teachers, to each of whom a small salary is allowed during the term of their apprenticeship.

The system of apprenticing clever boys and girls for five years, with a salary constantly increasing, is well adapted to retain the best children for monitors; and the extra instruction which the master and mistress are required to give to each of the articled pupils tends very greatly to augment their own educational power, by urging the importance, and showing the necessity, of self improvement. The appointment of inspectors is also an excellent part of the plan, for the zeal and capacity of voluntary visitors are too precarious to be depended upon. Nine of our schools have now been for some time under inspection, and no interference with their general independence of action has been complained of. The inspector gives his opinions as suggestions, and his experience and advice are found valuable aids; while the annual visits prove the most effectual moral agents in elevating the school that could well be devised. We thus see that the system has many excellent qualities. But upon a calm examination, the question arises—Is it adapted to our needs? We think not. Government grants have been made to our National and Parochial schools, but as the amount given can only be in proportion to the sum raised by voluntary subscription, it must, of neces-

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sity, fail in aiding to the extent required; since in those of our parishes or wards where the inhabitants are very poor, and need the *greatest* assistance, the *smallest* amount of aid would be afforded. The grant to the National School was only a few pounds more than the amount locally subscribed. Pecuniarily it must be a failure with us. But there are graver objections than this. The money, being a portion of the amount raised by public taxes, is distributed where catechisms and creeds are used, and is thus made to assist in imparting doctrinal knowledge. The great question of religious endowments is thus opened, and many of our fellow townsmen who conscientiously object to endowments of that character, are thus necessarily prevented from participating in the advantages offered.

Second—*The Voluntary System.* Is this capable of supplying the deficiency? It has already effected wonders for us. Our British and National Schools, our Grey Coat and Red Sleeve Schools, our Parochial and Infant Schools, are proofs of the great benefit which it has conferred; and our gratitude is due to those who have given so freely of their means, and laboured so earnestly to improve our town by the influence of education. No one acquainted with the struggles that are frequently made by numerous benevolent voluntaries, can be insensible to the value of their efforts. But can we anticipate that the power of the voluntary principle will be sufficient to relieve us of the mass of intellectual darkness and moral depravity which now surround us. If we spread the expenditure over a period of five years, can we believe that £4,550 would be raised for the erection of new school buildings, and the sum of £480 annually for

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their maintenance, without seriously diminishing the amount subscribed for existing schools?

Allowing a five years' education to the youths, we will suppose that the number of children (1,918) between 2 and 15 years of age, for whom school instruction must be provided, be divided in equal proportions among Churchmen and Dissenters. Six Parochial schools must be instituted, to embrace the infants and the extra number of children who are now roaming our streets in idleness and ignorance. The Dissenters must become the educators of the remaining 959, and the sum of £4,550 required for school houses will then be shared between them. We have no buildings for Sunday schools available for Day schools, and could not, therefore, lessen the requisite expenditure by that means. Members of the Establishment may avail themselves of governmental and other aid to erect their buildings, but the great body of Nonconformists in Ipswich, repudiating as they most emphatically do all assistance from the State, will be thrown entirely upon their own resources for the raising of the £2,275 required for school buildings and necessaries. Allowing 10 years for the payment of the cost of erection and furnishing, the sum of £225 per annum must be raised; and this simply for school accommodation. But if we are to have schools as well as buildings, the pence of the children will not be sufficient for their support, and £240 must be annually raised to meet the current expenses. From the past we may judge of the future; and we ask any one experienced in the gathering of subscriptions for Day schools, whether there is a reasonable probability of such an amount being raised among the Dissenters of this town and

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neighbourhood; the existing schools being still supported, and their efficiency increased wherever requisite. The sums collected by Churchmen and Dissenters in the *town* during the last 10 years for the erection of school buildings, amount to about £3,500, or an average of £350 for each year; but of this sum a large portion was given by the ministers of the respective parishes in which the schools were raised, and from sources independent of the inhabitants. The amount of subscription for the support of Day schools during the year 1849, exclusive of the sums given by the clergy for the support of their own schools, was *under five hundred and fifty pounds*. To expect therefore an increase to the amount required by the action of the voluntary principle, would be building our hopes upon a very sandy foundation.

Our faith in the voluntary system for many purposes is great, and we desire not to undervalue the free-will offering of a people. But we cannot shut our eyes to what experience has shown to be the fact, that the system is but partial in its success; that it has gained but little upon the increase of the population; that, connected as it is with denominational sections of the community, it prevents parents, in many instances, from availing themselves of the advantages it offers; and that it is too impulsive in its nature to be effectual in sustaining educational efforts. That it is but partial in its success, is shown by its failing to absorb the aggregate mass of juveniles among our labouring population, and by the fact that, although stimulated within the last few years by the Minutes of Council, which were the means of aiding the subscribers to our Parochial and National schools,

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and of determining the supporters of the Lancasterian Schools to increase their exertions, it has made within the last eighteen years but little advance upon the increase of population. The National and Parochial Schools, from their very constitution, are closed to the children of Nonconformists; and in all the schools there is great uncertainty in the continuance of the support. In a very short time after the commencement of the schools, the subscriptions begin to decline in amount. In the support of the Infant School in St. Margaret's, the subscriptions have decreased to the amount of £20 in the course of eleven years. A decrease has occurred in the amount of subscriptions to the Wesleyan Day School, and also to the British Schools; whilst the Green School, which clothed as well as educated the children, and was entirely supported by Dissenters, was discontinued at the establishment of the British Schools. The Red School in 1818 had 58 subscribers; in 1849, 14 only. Our National Schools gained 8 and lost 23 subscribers in the first year, and several subscribers reduced their subscriptions one half. In the subscriptions for the support of the Town Mission, there has also been a gradual decrease in the amount for the last three years.

Exclusive of the endowments to the Hospital, the Grey Coat, and the Red Schools, the actual amount raised for the education of the children in our Charity Schools in 1849, was only *four shillings and ninepence* per head; while the cost of our juvenile prisoners, during the same year, averaged *eight pounds one shilling and elevenpence each!* What a contrast between our compulsory and our voluntary payments! The Registrar General's returns show that, in Ipswich

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42 in the hundred men, and 61 in the hundred women, sign with marks at the celebration of the marriage ceremony, and this in a town which has been for twenty-five years under the influence of the supporters of the voluntary system, and who are energetic advocates of educational efforts. Can anything more strongly prove the inefficiency of the plan?

From these facts, we think it is evident that to neither of these systems must we look for efficient help in our present need. Can we not effect a combination of the two, and take the best portions of each to form a new system, in which the support and management of the schools should devolve upon neither the impulsive voluntary offering nor the opinion of any Privy Council Committee, but upon the great body of the Municipal electors. As citizens, the inhabitants have long enjoyed a large share of self-government, and their rights and duties alike require that, as parents, they should have a direct influence in the organization, the maintenance, and the direction of any public educational scheme which may become a candidate for popular favour. We would, therefore, propose *the establishment of public schools upon a modification of the plan proposed for Lancashire.* Each of the wards should be required to appoint annually a School Committee, and out of these, a General Committee should be selected. The School Committee to be empowered to establish schools of four kinds: common Day schools for children, from 5 to 15 years of age; Evening schools for persons 10 years of age and upwards, including adults; Infant schools; and Industrial schools for those who would otherwise be young vagrants. The General Committee to have the power of supporting

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the schools by a rate levied equitably on all the property of the town. The right of *free* admission to belong equally to the children of all classes. Universality of right, co-existing with universality of tax, should be its primary, and indeed its characteristic features; and undue pressure upon any portion of the inhabitants would thus be necessarily avoided.

Estimating the number of children belonging to the middle and working classes, from 2 to 15 years of age, for whom it would be necessary to provide instruction, to amount to 5,000; and, allowing as before, 160 to each school, the requisite accommodation would stand thus:—For the 1,500 infants, nine schools would be required. Arrangements would be effected so as to use the present Infant schools, and others would have to be erected. The estimated expense of the buildings for these six schools, with play grounds attached, at £350 each, would be £2,100. Allowing a five years' education, there are half the children from 5 to 15 years of age to provide for, numbering 3,500. As with the Infant schools, arrangements could be made for the use of the present school rooms, 14 of which are adapted for the purpose, and will accommodate about 2,000 scholars: ten buildings for the remaining 1,500 would cost, at £300 each, £3,000. Allowing £800 for school essentials, or £50 for each of the sixteen new schools, our total outlay for school buildings and fittings would be £3,800; or by spreading the payment over the next ten years, it would be £380 per annum. Having found the buildings, we must next seek the instructors. For our nine Infant schools, female teachers would be required at a salary of £50 per annum. We have mentioned, that by the use of the present school rooms, and adding the

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requisite number of new ones, there would be twenty-four schools for children between 5 and 15 years, twelve for girls and twelve for boys. The mistresses should have a salary of £50, and the masters £80 a year. The annual expense for the instruction of the rising generation would thus amount to about £2,000. The yearly account would stand thus:—

Payment to 21 Female teachers, £50 per annum,	£1,050
„ 12 Male „ £80 „	960
Erecting School Buildings £5,900, to be paid off in 10 years by an annual payment of .	590
Total Annual payment for the first 10 years	£2,600

The rateable value of the property of the town we have previously stated to be about £90,000. A quarterly rate of 2d. in the pound would raise the sum of £3,000 per annum. In the year 1849, the quarterly paving and lighting rate for the town was 4½d. in the pound. The cost of educating the children of the poor and of the middle classes would thus be *less than one half* what we now pay to keep our streets clean and light.

The schools being supported by a system of local rating, all rate-payers would have to contribute to their maintenance. The right of admission would also be equally open to all. And as the opinions of our townsmen in theology are various, and a large number of them stand aloof from any religious sect, freedom from denominational peculiaries ought to characterize the plan proposed. The schools must be perfectly unsectarian: religion be embraced; theology excluded. To use the words of Horace Mann, the Secretary of the Massachusetts Board of Education, 'Our aim obviously is to secure as much of

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religious instruction as is compatible with religious freedom.'

We deem it to be the duty of society to impart sound secular education to all its members, and care should be taken that such education be accompanied by instruction in the principles of Christianity. *For the parents who disregard secular education are not at all likely to impart religious instruction;* but if an attempt is made to engraft any sectarian opinions upon the Christian principles to be inculcated, the unhappy differences which already exist among religious denominations would be increased and strengthened, and the success of a general educational plan be rendered impossible. The field of education is, or ought to be, ground common to all—to Trinitarian and Unitarian, Protestant and Roman Catholic. At the present day, this common ground is invaded by the ensigns of conflicting sects. A great portion of our inhabitants are marked off from the cradle, according to their denominational divisions; and many of our children are practically taught that, for those who differ from them religiously, there is nothing in common, not even the alphabet or the spelling book.

No one will surely contend, that the exclusion of mere doctrinal instruction would prevent the children from receiving a religious education, because if the introduction of dogmatic subjects is once permitted, the Wesleyan and the Unitarian, the Roman Catholic and the Churchman, would commence disputing their differences. The poor children are growing up in ignorance, while the instructors are disputing what they shall be taught; as the sick man died while Swift's doctors were quarrelling in Anglo-Latin.

A great advantage over the voluntary system will

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be almost insured in the attendance of children. The advocates of voluntaryism are apt to calculate too much upon the responsive feelings of parents. Many fathers and mothers do not feel the value of education, and are entirely indifferent about sending their children to any school. We have large buildings and good teachers, and a low rate of payments; but in several instances, a much larger number of children would be accommodated than are found in the schools. We can hardly credit, that the small sum charged for admission is any barrier to the instruction of children. The want in parents of a sense of their own responsibility is the grand evil. A uniform tax on the value of the property in the town, would do much to cure this evil. Those that are dead to a sense of *duty*, would be alive to a feeling of *self-interest*, and would take good care to send their children to be instructed, as an equivalent for their contribution to the common school fund of the ward.

We trust that the above sketch, which, as we have previously stated, is a modification of the plan proposed for adoption in Lancashire, will be judged solely upon its own merits, and its adoption to our present needs. The monetary and other details mentioned are minor points, and are given only to show an outline of the whole scheme. To the existing deficiency in education, no small portion of the evil habits of our inhabitants may be traced; and we feel assured, that the plan is well calculated to meet a very great and appalling want in the moral and intellectual condition of society; and would not only leave all the existing means of providing religious instruction unaltered, but would call agencies into existence to give additional force to those already in operation.

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Social and Literary Institutions.

THE tendency to association is one of the great characteristics of the age, and this peculiar feature of the times has been as strikingly manifested in Ipswich during the last half century as in any other district, though the directing power has been of the social rather than of the political cast. The Anti-Slavery and Peace movements have found talented and energetic advocates in this borough: auxiliary societies have been formed. In September 1847, the 'Ipswich Young Men's Peace League' was established. This society took Elihu Burritt's celebrated Bond of Brotherhood as its basis. At the great Peace Congress held in Paris and Frankfort, and at the annual Conference held in London, Mr. James Dothie, Junr. attended as a delegate from this society. The services of the apostle of peace, Elihu Burritt, were obtained for the delivery of two lectures in support of the movement, and Henry Clapp of Massachusetts, has also been engaged in the same cause. The advocates for the abolition of capital punishment are also

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numerous in the town, but among them there is no union of effort. What is accomplished is done spasmodically, and therefore under disadvantages. Instead of annually bringing the subject before their fellow townsmen, it is only casually done, and sometimes left until the full penalty of the law is about to be inflicted upon some poor being who has been pronounced guilty of an offence which society has made capital. Petitions for 'respite' or 'commutation' are then hastily got up, and hundreds of names are speedily appended. Numerous are the societies formed for the purpose of relieving the distresses or of aiding the humble efforts of the poor. The 'East Suffolk Hospital,' the 'Shipwrecked Seamen's Society,' the 'Society for Clothing the Infant Poor,' &c. &c., are instances of the valuable results that have sprung from the energetic endeavours of one or two individuals, who have been fully impressed with the importance of their views for the benefit of society. Of societies for improving and refining the mind, we have the 'Ipswich Public Library,' the 'Literary Institution,' the 'Mechanics' Institution,' the 'Young Men's Association,' the 'Mental Improvement Society,' the 'Ipswich Museum,' the 'Philosophical Society,' the 'Philological Society,' the 'Microscopical Society,' and the 'Fine Arts Association.' But, as our aim is more particularly to give a view of what is doing by and for the mass of the people, we can do but little more than allude to some of these societies. The exhibitions of the 'Horticultural Society,' which are attended by a band of music, are great attractions, when held, as by the kind permission of the owner they frequently are, in the park belonging to Christ Church.

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Mechanics' Institution.

An educational institution, formed to supply the wants of the great body of the people, and supported by the inhabitants generally, is one of the greatest ornaments a town can boast of possessing, and we therefore, in this enumeration, let the Mechanics' Institution occupy the first place on our list. It was one of the earliest, and is at the present time one of the most prosperous of those institutions in any provincial town in the Kingdom. It was established in 1824-5, chiefly through the unremitting exertions of four or five gentlemen, who have now left Ipswich. Mr. George Bayley, and Mr. Jabez Hare, who are now both residents in the metropolis, were among the most active of this small band, and the former gentleman filled the office of honorary secretary to the infant institution, until it grew out of its swaddling clothes. The first meeting for its formation was held in the Council Chamber of the Town Hall, on the 23rd of November, 1824, W. Batley, Esq. in the chair. The meeting was extremely well attended; 107 persons enrolled their names as members, and a committee consisting of 20 persons was appointed to draw up rules and regulations. Soon after this a circular, stating the objects of the society, was printed and sent round to those gentlemen of the town and neighbourhood who had not come forward to assist in the movement to extend literature, art, and science among the masses. In less than one month the members were 180 in number.

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A room in St. Matthew's, formerly used for the Lancasterian School, was engaged for a library and reading room, and subsequently another one more commodious, in the Butter Market, where the 'Express' newspaper is now printed, and the foundation for a museum was laid. The first lecture to the members was delivered in the Council Chamber, by C. Vaux, Esq., M.R.C.S., on the subject of 'Pneumatics,' on the evening of February 17th, 1825. The society continued to be located in the Butter Market, until it had outgrown its habitation, and a premises situated in Tavern street, very eligible for the purpose, was offered on favourable terms to the notice of the members. This was eventually purchased and converted into reading room and library, lecture room, museum, committee rooms, &c. The continued progress of the institution caused it again to outgrow the resources, as far as the building was concerned, at its command. For several years past various plans to improve the present premises, and for the removal of the institution to others more convenient, have been discussed at the annual meetings of the members; but it was not until the year 1849, that any plan for alteration was finally agreed upon. The yard which ran alongside the old lecture room was taken in, and the whole space is now made a commodious reading room. A large house adjoining, and at the rear of the premises, was purchased of E. Bacon, Esq. for the sum of £800, and converted into a splendid lecture hall. Such a change in the short period of twenty-five years—from a small school room, to a spacious reading room with noble lecture hall attached, is a convincing proof of the progress that has been made by the society. This very excellent improvement was

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effected at a small cost to the members, chiefly through the exertions of Mr. Thomas Shave Gowing, whose name will ever be connected with this epoch in the history of the Ipswich Mechanics' Institution. The members are especially indebted to that gentleman not merely for the zeal which he manifested in collecting the major portion of the contributions (which by the bye exceeded in amount the sum of £600), but also for the time that he devoted in superintending the alterations necessary for the carrying out of the proposed plans.

The library belonging to the Institution is very large, numbering at the present time more than 5000 volumes; and among them may be found many of the standard works in the English language. The purchased works include 'Lardner's Cyclopædia,' 120 vols.; 'Classical Library;' 'Naturalist's Library,' 36 vols.; Sir W. Scott's Works, 88 vols.; 'Family Library;' Cuvier's Works; and the Westminster, Edinburgh and Quarterly 'Reviews.' In addition to an excellent selection, a number of very valuable presentations have been made by various philanthropic individuals. James Morrison, and Rigby Wason, Esqs., during the period they were members for the borough, contributed largely to the funds of the institution, and added upwards of 250 vols. to the Library, and these consisted entirely of standard and expensive books, including 'Philosophical Transactions,' 18 vols.; 'Encyclopædia Britannica;' Parkinson's 'Organic Remains;' 'Modern Traveller,' 30 vols.; Burke's Works, 14 vols.; Lingard's 'England,' 14 vols., &c. The worthy and esteemed president, R. N. Shawe, Esq., in addition to his annual donation of £10, has presented many useful and valuable works, and the names of Sir J.

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Rowley, Sir R. Harland, R. D. Alexander, John King, W. D. Sims, J. B. Smyth, and the late Thomas Clarkson, Esqrs., shine conspicuously for their numerous presentations during the infantine and adult stages of its growth.

For many years after the establishment of the institution, gentlemen known for their acquirements in literature and science, were annually solicited to favour the members with lectures during the autumnal and winter seasons. The number delivered averaged twelve or fourteen annually. As might be expected, the subjects were miscellaneous in their character, and the want of connection between them detracted very much from their value. After a few years they failed to attract large numbers. In 1837, the Report of the Institution says: 'that public lectures alone on varied subjects, which the reader never has studied, become, after the novelty is worn off, wearisome.' The committee further state that they 'entertain a full conviction that the apathy which has long prevailed with respect to the lectures has not arisen from any feeling of indifference to the welfare of the institution, but has rather been produced by their frequency and number divesting them of that degree of novelty which would distinguish them if delivered after long intervals.' The feeling strengthened as to the uselessness of continuing the courses of gratuitous lectures, and they were abandoned for many years, and it was not until after the opening of the new hall, that the plan was again resumed. Among the paid lecturers who have been engaged by the institution, we may mention the names of J. S. Buckingham and Cowden Clarke, Dr. Epps, and last but not least, Mrs. Balfour; but we are sorry to say that a

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feeling of prejudice against a female lecturer prevented the room from being well filled during the delivery of that lady's interesting and valuable discourses.

The institution was projected by those who were fully sensible of the advantage of mental acquirements, and who were desirous of opening the vast store house of knowledge to the great mass of our working population. Possessing themselves the educational power in no small measure, they felt delighted in socially co-operating with their less fortunate fellow-townsmen, aiding and inciting them to attain the enjoyment of those pleasures which naturally result from a well planted and cherished love of literary pursuits. Large presents of books were made by many gentlemen of the town and neighbourhood, with the hope of morally and socially raising those who constitute the very foundation of society. Our institution, it must be confessed, has failed to accomplish its original purpose. The object aimed at, and striven for, has only been very partially realized. Experience has shown that for many years the major portion of the members have belonged to a class who were supposed to have no need of such help to information, but who have naturally enough taken advantage of the valuable library which the munificence of private individuals had been to a great extent instrumental in forming; and it is now so much of a news and reading room, that the title does not, by any means, indicate the character of the institution. We subjoin the list of periodicals and newspapers taken by the society at the present time, to give an idea of the distinguishing features of the institution:—the Quarterly, Edinburgh, Westminster, British Quarterly, and Eclectic

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'Reviews'; 'Bentley's Miscellany,' Tait's, Fraser's, Blackwood's, Mechanics', and Farmer's 'Magazines'; 'Art Union,' 'Punch,' 'Literary Gazette,' 'Athenæum,' 'Mirror,' 'Builder,' Chambers's and Sharpe's 'Journals'. In the newspaper department:—*Daily.* 'The Times,' two copies; 'Morning Chronicle,' 'Morning Herald,' and 'Evening Express.' *Weekly.* 'Essex Standard,' 'Bury Post,' 'Suffolk Chronicle,' 'Ipswich Journal,' 'Ipswich Express,' 'Spectator,' 'Illustrated News,' 'Railway Times,' and the 'Economist.' The circulation of books numbered in 1849, 10,722, or about 20 vols. a year, for each member.

To show still further the character of the institution, we give the following classification of the persons who have joined it during 12 months, 1849-50, which will at once show the class who now receive the great advantages which the institution offers.

Persons of no occupation 42, drapers 25, farmers 14, gentlemen 14, clerks 11, grocers 9, builders and carpenters 9, engineers 7, clergymen, chemists, shoemakers, and silversmiths, 5 of each; pawnbrokers and bakers, 4 of each; ladies, surgeons, schoolmasters, and fitters, 3 of each; carvers, painters, tailors, artists, ironmongers, printers, travellers, booksellers, soldiers, and accountants, 2 of each; miller, music master, merchant, broker, innkeeper, glover, carrier, town missionary, jeweller, brushmaker, gardener, tea-dealer, brazier, turner, plasterer, butcher, cigar-maker, ironfounder, bookbinder, station master, and harness maker, 1 of each.

By the report for 1849, it is shown that the number of members is 551, the largest number that has ever belonged to the institution. The total income was £365 10s. 8d. out of which sum £21 17s. 6d. was

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expended for lectures, and only £26 11s. 9d. for books; giving us the singular anomaly of an institution established to spread literature and science, spending a *sixteenth* portion of its income for lectures, and about a *fourteenth* for the providing of books. May not this be a cause for even our intelligent working men not feeling an interest in the institution. For several years there has been no mechanic, in the true sense of the term, elected on the committee, and the number of members belonging to that class is, at the present time, exceedingly small.

Museum.

There is no institution connected with the county that has attracted so large a degree of attention as the Ipswich Museum. The small town on the banks of the Orwell has, by its means, become far famed. To whom the town is indebted for the conception of so vast a plan as a Museum of the character which now exists, we cannot say, but for the carrying out of the plan in all its details, for the collection of funds, the obtaining of specimens, the attendance of men of science, and for the present prosperity of the institution, we are most decidedly indebted to Mr. George Ransome. Few, but those connected with him, can imagine the vast amount of time which he has devoted to its establishment and support.

This really noble and useful institution was opened

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to the public in December 1847. Vast stores of objects in natural history, animal and vegetable, with an extensively classified series of mineral productions, were collected and placed in a commodious premises, consisting of a fine and lofty room, surrounded by a gallery, with a spacious entrance hall and staircase leading thereto. The library, and the committee and curator's rooms, are on the ground floor. Large handsome cases have been erected around and up the centre of the principal room and along the galleries, and these contain the various specimens scientifically arranged by the curator, W. B. Clarke, Esq., M.D. The Museum has a valuable collection of birds, foreign and British, numerous specimens of four-footed animals and reptiles, as well as geological and mineralogical productions. In addition to these, many specimens of works of art, a small but extremely valuable library of books, and specimens of the ingenuity of the inhabitants of other climes, have been presented to the institution.

It is, we are happy to say, supported not merely by the wealthy residents of Ipswich, but by the nobility and gentry of the county of Suffolk. The Lord Bishop of Norwich is its patron, and the late Rev. Wm. Kirby, of Barham, was president. The vice presidents and honorary members include the principal distinguished scientific men of the age. At its anniversary, a dinner and soirée are held, and there is a gathering of men of science unequalled in any provincial town, except at the meetings of the British Association. Among the lecturers who have kindly given their services to further the objects of this institution, we may mention Professors Airy on Astronomy, Owen on the Gigantic Birds of New Zealand,

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Sedgwick on Geology, Ansted on Coal and Iron, Carpenter on the Instinct and Reasoning Powers of Animals, the Rev. E. Sidney on Electricity and Galvanism, and Rev. Professor Henslow on Botany and Geology. The warmest thanks of the inhabitants are indeed due to the last-named professor for the invaluable aid he has given to the infant institution, and for his readiness to give the results of his labours to further the advancement of the people.

From the commencement of the institution, it was laid down as a fundamental principle, that the Museum should be more particularly for the benefit of the working classes, and to carry out that principle the public are admitted free during one day in the week—Wednesday—and also on Wednesday and Friday evenings. The report states, that 53,400 persons visited the collection on the *free days* during the first year, and 65,000 in the second year, giving an average of nearly 600 visitors for every day and evening it was open to the public. After a short time it was found necessary to admit none on the free evenings without tickets, a certain number of which were gratuitously distributed. Now we believe that this system is abandoned, and a man employed to preserve order by preventing the idle and dissolute from entering the room. Too much praise cannot be awarded to the honorary secretaries, Messrs. F. W. Johnson and G. Ransome, for their efforts to interest the visitors on the free evenings. Nor can we omit to mention the labours of the curator, whose zeal in behalf of the institution is only equalled by his love of science, and desire to give information upon the subjects under his care.

Several classes for the study of natural history and

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other branches of science have been proposed, but with the exception of one for bird stuffing, none of them seem to suit the taste of the people, and the attendance has been very small. Considerable difficulty is also found in inducing working men to attend the valuable lectures that are delivered in connection with this institution. They have hitherto been delivered in the Temperance Hall, and a certain number of tickets for the free admission of the working classes are regularly issued. An opportunity is thus offered to them to hear disquisitions on science from men the most learned in their respective departments; but the reluctance with which they accept a ticket, and the small number that is found to attend, are strong proofs of the little interest they feel in the subjects that are brought before them.

Mental Improvement Society.

The Mental Improvement Society, in connection with the Foundry of Messrs. Ransomes and May, was established in 1836. A meeting was called on the 20th of May in that year, to consider the propriety of purchasing and circulating books for the use of the men employed in this extensive establishment. Attempts had previously been made to interest working men in the pleasures of literature and science by some of the principals of the firm, although unsuccessful in their results.

At the meeting above mentioned, a committee for

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the purpose of drawing up rules was appointed, and forty-six of the persons present enrolled themselves as members. From that period to the present, the Society has gradually progressed, as the following notes from the reports will evidence. In 1837, the number of members was 67; in 1842, 143; and in 1848, 327. In 1837, the number of volumes was 260; in 1842, 601; and the number has now increased to nearly 2,000.

The employers have very wisely abstained from any interference in the management of the Society. They have sought to cultivate the feeling of self-dependence in the men engaged at the works; and while their purse has been ever open to aid and increase the benefits, their advice and experience have been always kindly (and the most active of the members say, judiciously) given. Accommodation for the library and for the delivery of occasional lectures, has been freely provided on the premises.

Young Men's Association.

This Association was formed in the year 1848, for the purpose of providing increased facilities for the profitable employment of the leisure hours of young men.

To make the Association available to *all*, however limited their means, the charge for admission to the benefits was fixed very low; the subscription of an ordinary member being only 2s. 6d. per annum;

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that of honorary members 10s. and upwards per annum. Nearly 500 ordinary members joined the Association each year. Classes for the study of arithmetic, mathematics, drawing, modelling, history, grammar, vocal and instrumental music, latin, French, and German languages, as well as for acquiring the art of writing, were commenced immediately after the opening meeting at the Temperance Hall; and the services of the teachers being nearly all gratuitously offered, no charge, with two exceptions, was made for entering any of the classes. The classes for writing were attended by over 100 members in each session. Lectures upon literature, science, and the fine arts, including a valuable course of ten on chemistry by W. H. B. Webster, Esq., have been delivered by gentlemen of the town and neighbourhood; and George Dawson, Elihu Burritt, Henry Clapp, and Mrs. Balfour have also been engaged for the delivery of their most popular discourses. We are sorry to be obliged to record that this Association, which has been the means of greatly benefitting numbers of our young men, has not been so liberally supported by the friends of youthful improvement as was anticipated.

Ipswich Public Library.

The earliest established library in the town, still called the Ipswich Public Library, is conducted by Mrs. Pawsey in the Old Butter Market. It was established in 1791, chiefly through the exertions of

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Mr. Jermy, who, at that time, was the principal bookseller in the town. The late Lord Chedworth was for many years president of the committee. It contains the most extensive, and we think it may also be said, the choicest collection of volumes of any library in the town. The subscription is £1 1s. per annum.

Literary Institution.

The Literary Institution was formed in 1818, and now occupies premises in the upper part of the Town Hall; and the reading room, which is also the library, extends nearly the entire length of that building. The terms of subscription are £2 2s. per annum. The library consist of nearly 3,000 volumes; in addition to which, there is a large collection of Parliamentary Blue Books.

Fine Arts Association.

In the early part of 1849 a committee was appointed, at a public meeting, to take the necessary steps towards the formation of a Fine Arts Association. Numerous obstacles presented themselves which perseverance ultimately succeeded in removing. The Association propose to have an annual exhibition of works in painting, sculpture, and engraving; to form a permanent collection by purchase and gifts; and to

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provide for the occasional delivery of lectures—funds to be supplied by donations and annual subscriptions: and in order that the inhabitants generally may be embraced in the list of members, the moderate sum of 5s. per annum has been determined upon. A stipulation is provided, that should the Society ever be dissolved, the collection of works of art and books of art will be treated as inalienable public property, and consigned to the trusteeship of the Mayor and Corporation of Ipswich.

The Ipswich Philosophical Society.

This was established on New Year's Day, 1842. Its formation was suggested by the members of the 'Scientific Book Society,' the object of which was to provide such a course of reading on science as was not attainable by reference to the established libraries or book clubs of the town. The meetings of the members are held twice in a month during the session, which extends from October to May. Through the favour of Mr. John King, accommodation for the meetings was provided during the infancy of the Society at the office of the 'Suffolk Chronicle.' They are now, however, held in the committee room of the Ipswich Museum. The library contains about 300 volumes of philosophical works, and a large number of Parliamentary reports, embodying much scientific and valuable information: subscription, 10s. 6d. per annum. In addition to these volumes, they have the

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privilege of using a small but valuable library of works on Natural History belonging to the Museum.

Biblical and Theological Library.

A 'Biblical and Theological Library,' having for its object the concentration of the works of the best biblical scholars, on the 'criticism, interpretation, history, geography, archæology, and physical science of the Bible,' has been commenced during the present year. It has obtained the countenance, and received aid from some of our most eminent theologians and biblical critics; and the valuable writings of Neander, Tholuck, Olshausen, Hengstenberg, and Coquerill, on the continent; of Stuart, Robinson, Norton, Palfrey and Edwards, of America; and of Kitto, Horne, Beard, Davidson, Eadie, Stebbing, and other biblical scholars, as well as the works of the best theologians of our own country, will be found on its shelves, and are lent to the public at moderate charges.

We think there are but few towns of the size of Ipswich, in which the extent of the libraries common to the subscribers are so great as those just enumerated. In addition to the books which have been presented to the Ipswich Museum, there are upwards of 16,000 volumes in the five literary societies we have mentioned. This would give one book to every two inhabitants. But when we inquire the number of

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persons who avail themselves of the great advantages which such a collection of books offers to the reading public, we are astonished to find that, of the members of these institutions, not more than 1,000 are found to be *residents in Ipswich.* Only 1 in 32 of the inhabitants of this thriving town are members of literary institutions. If we examine this question still further, we shall find that the number of volumes *accessible* to the great body of the people is small. We must remember, that the advantages of the 'Mental Improvement Society' are confined to those persons who are in the employ of Messrs. Ransomes and May; that the expenses of the 'Literary Institution' and the 'Public Library' exclude all but the upper classes from belonging to them; and the library of the 'Mechanics' Institution' is the only one open to the major portion of the inhabitants, the subscription being 2s. 6d. per quarter; number of volumes 5,300. According to the census of 1841, we had 16,911 inhabitants above 15 years of age—two-thirds of the entire population; we have now therefore about 21,000 persons above the age of 15; more than two-thirds of these (15,000) belong to the working class, in the true sense of the term, and the library of the Mechanics offers one volume to every three persons of this class. What is the character of this library—the only one open to the mass of the people? It contains 'Penny Cyclopædia' and 'Supplement,' 'Encyclopædia Britannica,' and 2 copies of the 'Supplement,' 'Encyclopædia Perthensis' and 'Lardner's Cyclopædia,' Wright's 'Dante,' 2 editions of 'Shakspeare,' 'Valpy' and 'Woods,' and a good share of works in the various departments of Natural and Experimental Philosophy, History, Voyages and Travels, Geography, and Poetry. It is deficient in our

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early and modern Dramatists, and in the writers of the Elizabethan age—the richest period in English literary history; also in standard works of Fiction, there being under 150 volumes which are, strictly speaking, of this class. This number includes 26 volumes of Scott's Novels, Miss Bremer's Tales, in 2 volumes, 4 volumes of Dickens, viz., 'Pickwick Papers,' 'Battle of Life,' 'Chimes,' and 'Christmas Carol.' 'Last Days of Pompeii,' by Bulwer; 'Coningsby' and 'Sybil' by Disraeli;' 'Consuelo,' by George Sand; 'Tower of London,' by Ainsworth; 'My Uncle the Clock Maker,' and 'Sam Slick.' We cannot but regret that the bewitching 'Arabian Nights,' and many of the best works of fiction extant, have not yet found a place on the shelves. As people will read fiction, it is surely desirable to provide a healthy and nutritious article. The library is deficient in copies, or sketches, of the sacred books of the various nations of the globe, and also in a most valuable class—Autobiographies.

All social reformers desire that our young men and women should have useful knowledge, become acquainted with their rights and duties, and be brought into the way of usefulness and happiness. But to effect this they must read; they must have easy access to books. In the coming era literature will exercise the greatest influence in governing the people. The press will become all-powerful. It is round the domestic hearth that men will be educated. Even now, 'in the majority of instances, men do not gain their knowledge from the desk, the rostrum, or the pulpit, but at their homes. It is there that they learn to think; it is there that their souls get fired with the love of truth, the love of righteousness, the love of God, and the love of man. It is there that reforms

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and revolutions are bred; and it is there that the people must be reformed, and there it is that the world must be saved.'

It is certain that we can never sustain a reformation in the habits and manners of our working population, without a plentiful supply of good books for their use. The generation rising up are receiving instruction much superior to the working men of the present day. If we desire, therefore, to lead forth to useful purpose the thinking and moral powers of the people; if we wish to prevent spiritual blindness and social disruption; if we would prevent hemlock, and other poisonous herbs being sown in the uncultivated field, we must provide sound and healthy literature for the masses of the people.

Impressed with these views, we cannot but hail with pleasure the efforts of Mr. Ewart and other Members of Parliament, to pass a bill enabling the executive municipal power in any borough to establish a public library, and to levy a small rate on the inhabitants for its support. A rate of one half-penny in the pound would raise, upon our present assessment, nearly £200 per year, which would be amply sufficient to cover all expenses. And who is there among us desirous of social improvement, who would not, even without an extra levy, rather see a portion of the money raised by borough rate, expended for a public library, than, as it now is, in supporting the demoralizing system of horse racing.

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History of Religious Institutions.

THERE is a reasonable probability for presuming that the formation of the town is owing to the settlement of a Monastic Establishment. Dunwich, Thetford, and Bury St. Edmund's, trace their origin to monastic sites; and history informs us that religious establishments arose in East Anglia long prior to their existence in other parts of the kingdom. In Doomsday Survey, nine churches are mentioned as existing; but nearly all of the present edifices used for public worship have been erected since that period. A considerable extent of property belonged at that time to the Church of St. Peter, viz. six carucates, or 576 acres of land. When the Preaching Friars were sent out by the Pope to allay the storm which was rising among the people against the Monks, Ipswich came in for its full share of these swarming idlers and rival candidates for popular favour, Franciscans and Dominicans settled in the town. The hamlet and manor of Wykes Bishop was given by Richard the First to John Oxenford, Bishop of Norwich, and the

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inhabitants of the town had to pay the bishop, in consequence, £10 a-year, which was allowed them out of the Fee Farm rent. This payment continued until 1535, when the hamlet was given to the king by Act of Parliament. During the time the bishops held this possession, they frequently resided near Bishop's Hill, on the south side of the road to Nacton. In 1325 a society of religious persons, bound together by holy ties, entitled the Corpus Christi Guild, was instituted. Their annual processions to the church of St. Mary le Tower were attended with great pomp and solemnity. A chapel, situated at the entrance of Lady Lane, was about the same period in great repute for an image of the Virgin which it possessed. In old wills many pilgrimages were ordered to be made to it. Mr. Daundy, in his will, calls it Our Lady of Grace;' Wolsey honoured it by ordering an annual procession to be made to it by the Dean of his college; and Henry the Eighth and Queen Catherine paid their homage at its shrine. In the 26th of Henry the Eighth Ipswich was appointed a seat for a Suffragan Bishop; and Thomas Manning, Prior of Butley, was consecrated by Archbishop Cranmer for that office.

During the reign of Henry the Eighth, persecution reared its head in the town. Mr. Bilney, who sacrificed his life at the stake, was arrested for preaching in favour of the Reformation at St. George's Chapel in St. Matthew's. In the reign of Mary, burnings for heresy occurred here as well as in other towns; and females as well as males suffered this awful punishment, some of them were inhabitants of the town, and others of the villages around. The property in the town belonging to the Church of Rome at this period was, doubtless, of considerable value. A receipt, dated

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May 1553, was found at the commencement of the eighteenth century in the chest belonging to the Church of St. Lawrence, for the sum of £38 7s. 4d. arising from the sale of 477 ounces of silver, and ornamented cloths and vestments used by the priests. The value of the livings in the town, according to the king's books in 1535, was, St. Clement's and St. Helen's, £8 12s. 9d.; St. Matthew's, £5; St. Stephen's, £4 12s. 8½d.; St. Mary Stoke, £12; to the remaining seven no value was affixed.

Soon after the ascent of Elizabeth to the throne, the image of 'Our Lady' in St. Mary's Chapel was ordered to be removed to Smithfield, and there to be publicly burned. We find that the conduct of the clergy in this town gave much displeasure to the Maiden Queen on her visit in 1561. The rites of religion were not administered according to her standard, and the lack of gowns worn by the clergy, as well as the existence of so many married pastors, greatly offended Her Majesty, and she caused a remonstrance for remissness of duty to be made to the bishop of the diocese. The Parliamentary Church spoliators of 1648 performed some of their merciless acts of destruction in this town; brass inscriptions, stone images, pictures, and stained glass, were the objects of their destruction.

During the whole era of Puritanism, many highly distinguished clergymen lived in this district of England, and in the town and its immediate neighbourhood. The Rev. John Castor, a resolute champion against the new ceremonies, was for thirty-four years minister of Bramford. The Rev. T. Young, the celebrated tutor of John Milton, resided at Stowmarket; the Rev. Matthew Newcomen, member of

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the Westminster Assembly, and also of the Savoy Conference, at Dedham; the Rev. J. Candler at Coddenham; whilst the Revds. Ward, Yates, Marshall of Finchingfield, and Waterhouse of Cambridge, were residents of the town. By these worthy men, some of whom were suffering for their principles, the principal points at issue between the Church and Puritans were debated in a style which all could comprehend; and we cannot wonder, therefore, at the Puritan cause being so popular in our town. The Rev. Samuel Ward, B.D., was chosen lecturer to the Corporation in 1604, and is said to have possessed, as a scholar and a preacher, varied and excellent powers. On the publication of the celebrated Book of Sports he delivered a sermon against it, and also on bowing at the name of Jesus. These sermons brought him into much trouble. He was reported to the High Commission Court, and suspended, and enjoined a public recantation; and refusing this, he was silenced by an order of the Star Chamber. Some of the inhabitants considered that the Puritan clergy of the town were treated with great severity by Dr. Matthew Wren, bishop of the diocese; and on his removal in 1640 to the bishopric of Ely, they drew up and sent a petition to the House of Commons, complaining of his conduct as bishop. A Committee of Enquiry was in consequence appointed, and which committee declared him unfit to hold any ecclesiastical appointment.

It was at this period that Nonconformity began to rear its head in our town. The sanction of the Book of Sports by the bishop, the innovation of bowing towards the altar, the suspension of pious ministers for neglecting the ceremonies, the putting down afternoon

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sermons, and the silencing of influential ministers by the High Court of Commission, caused the serious and reflecting part of the community to strongly express their disapproval. Under these circumstances the Presbyterians came into existence. The party were not separated from the Church by their own will, but were forced into apparent opposition to the king by the tyranny of the Episcopalians in power; compelled to separate from the Establishment, they held all its principles, and imitated its proceedings, without falling into its corruptions. In the midst of the religious excitement George Fox appeared in the town; and many of the inhabitants, after long struggling with the stormy elements of the faith of the age, gladly embraced a system in which Christianity was reduced to a simple influence, and bore the aspect of ultra-spiritualism. Finally, a congregation of the Independents arose. Whether they emanated from the Presbyterian body or not, is unknown; although from their differences being simply on the form of church government, there is great probability for such an opinion.

During the eighteenth century, differences on religious grounds appear to have sunk into insignificance, and the vast body of our townsmen remained quiescent. The Presbyterians and Independents opened their chapels at the commencement of the century; and it is evident, from these erections, that persons of wealth and influence must have been connected with their congregations from the very infancy of the church. About the middle of the century, another religious body, the Baptists, opened a place of worship in the town, and in a few years they very much increased the number of their

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members; the Jews erected a synagogue; and the Roman Catholics once more assembled in a private house for the performance of religious duties.

Religious liberty was merely a name among the mass. Diversity of opinion was far from being tolerated. Persecution, though from the small extent of power of a petty nature, was as rife as in the days of Popish ascendancy. The Catholics had to meet for worship secretly, fearing the insults of their fellow-townsmen; and so strong was the prejudice of the people against the members of the Hebrew persuasion, that they were continually annoyed and even maltreated in their progress to the synagogue, and were compelled to apply to the magistrates to protect them from the brutal conduct of the so-called rabble.

The history of the last half century in this town is remarkable in almost every aspect, but in none more so than in that of the cultivation and development of the religious feelings. The very beginning of the century showed that there were agencies at work that must arouse all the slumbering faculties of men. The Rev. Edward Griffin, a talented Evangelical minister, was instituted in August 1801 into the living of St. Peter, which was purchased for the spread of Evangelical principles by R. Simeon, Esq., of Cambridge. The rise of an Evangelical spirit was speedily manifested. The people flocked to hear the new minister, and such an impression was made, that those who attended were long known as '*Griffinites.*' Contemporaneous with this was the promulgation of the general principles of Unitarianism; for although the doctrine of the Divine Unity was maintained by previous ministers of our Presbyterian chapel, it was under the ministry of the Rev. Samuel Parker that

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humanitarian doctrines respecting Jesus were first publicly proclaimed. A few years after Wesleyanism gained a footing, and speedily forced itself into notice from the immense influence which it exercised over the poorer, and in many cases neglected, classes of society. Evangelical principles, as inculcated by Mr. Griffin, kept their hold of the people; and in addition to that of St. Peter, the pulpits of St. Stephen, St. Clement, and St. Helen, were in a few years occupied by ministers decidedly Evangelical, who eminently succeeded in raising the tone of religious life in the town.

Prior to this period associations for aiding the great religious societies of our country, or even for planting and sustaining Christian principles in our town, seems scarcely to have been thought of. The Sunday school system was commenced in 1801 by the Independents at Tacket Street, and in the following year at the Church of St. Peter. A District Committee of the Society for Promoting Christian Knowledge was established here in 1811. After this the members of the Evangelical Church took the lead in these movements. Branches of the Bible Society, Missionary Society, and Society for Promoting Christianity among the Jews, sprang into existence through their exertions. A Bible Society was formed at St. Peter's Church in 1812, and at the Baptist Chapel, Stoke Green, in 1813; and in the same year a union of all parties caused a General Bible Society to be instituted. An Auxiliary to the Church Missionary Society was raised at St. Peter's Church in 1813, while the Independents at Tacket Street did not commence their's until 1817, and the Baptists at Stoke Green a year later. In promoting Sabbatarian

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movements and ordinances for religious humiliation, the ministers of our Evangelical Churches have also invariably been indefatigable in their exertions.

During the last fifty years there has been a great increase of Dissenters in numbers, in wealth, and influence, and their power is frequently shown in great social movements. In both Day and Sunday schools they may be said to be competitors with the Establishment, the spirit of which they shrink not from encountering at any point. School extensions and improvements by the supporters of the 'National Schools,' gave the impetus to similar efforts on the part of the Dissenters. The ministers and leaders have a dread of the least approach to Government interference in educational matters, and are most energetic in their advocacy of the Voluntary principle. The celebrated 'Council Minutes' on Education created quite a fever among them. In the support of the Missionary cause they are especially ardent, and the Town Mission was established, and is now supported, chiefly through their exertions. Many of them have expressed strongly their feelings and views with reference to the doctrines and structure of the Church establishment, and the branch of the 'Anti-State Church Association' formed here has the ministers of the four largest of the Independent and Baptist churches, as well as many of the leading members of their congregations, among its supporters. Yet the fact is not to be concealed, that many whose sincerity as Nonconformists is unquestionable, view the movement with indifference, apparently deeming the manifestation of an active interest in the question of Church-and-State separation to be detrimental to true spirituality, and indicative of a low state of religious feeling. Several

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also of the Dissenters have struggled to obtain relief for conscience sake, by refusing the payment of church rates; still the number that have given utterance to their views on this question, or have by their support shown their repugnance to supporting a religious institution of which they disapprove, is but few compared with the vast body of Nonconformists in this town. The Unitarians have hitherto refrained from taking part in either of these movements.

The Town Mission was commenced in 1839, chiefly through the exertions of the late highly respected Shepherd Ray, Esq. The founder of Town Missions, the indefatigable David Nasmith, himself visited the town, and held a public meeting for the furtherance of his truly religious and philanthropic object. A response, though not so hearty as we could wish, was given to his noble appeal, and Mr. Baillie was immediately appointed visitor, comforter, and adviser to the poor; to use his humble efforts as a missionary in rescuing the virtuous from degradation and misery. The inadequacy of one missionary for a field of labour so extensive as our town was felt by many of the supporters, and they cordially agreed to double the amount of their subscriptions for the purpose of providing another qualified individual to assist in the work. A committee of ladies also agreed to raise the sum of £40 yearly, to assist in defraying the extra expenses thereby incurred. Since that time two missionaries have been regularly engaged. The reports show that much benefit has been annually effected. A loan library has been lately added to the other good and useful means of the mission. May it continue to flourish, and its means extend!

For several years it has been the wish of many

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earnest men among the Dissenters and Evangelical Churchmen, that measures should be adopted by which the unity of Christians on essential points should be manifest, and the influence of their common Christianity be made to bear upon the public. The 'Young Men's Christian Association' of the Metropolis attracted the attention of Messrs. Olding, Limmer, Edwards, Hasler, and other young men of this town, and the desirableness of establishing a similar one in Ipswich was at once mooted among spirits congenial to their own. In 1849 a conference was held, consisting of the ministers of two of our Evangelical Churches, of the Baptist, Independent, and Wesleyan congregations, and several young men connected with shops, as well as laymen representing different portions of the Protestant community. They succeeded in forming the 'Young Men's Christian Association,' by which they hoped to make clear to their fellow townsmen the great fact, that they were men of one faith—members of one brotherhood; that it was an association of persons based on essential Christian principles. They pledged themselves not to allow the lesser things in which they were not agreed, to cause the extinction of the greater things on which they were of one mind. When we consider that several of the persons thus assembled had taken conspicuous parts in recent political and theological controversies, we cannot but regard such a union as a strong proof of the development of true Christian feeling, and we hope that no feelings unworthy of Christians will be displayed, and the union may then be productive of unmeasured good. Immediately after the meeting, circulars were issued announcing a course of lectures by the reverend gen-

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tlemen united in the movement, open to the public by tickets gratuitously distributed. The subjects have been scientific, literary, and social; they have been generally popular in style, treated with especial reference to Christian principles, leading the public to see that man doth not live by bread alone, and illustrating the value of religion and science in the exaltation of the human character. The Temperance Hall has been used for the delivery of the lectures, and large audiences have been attracted.

Preparatory to noticing our present religious position, we insert a brief sketch of the rise of the various Dissenting congregations at present existing in the borough.

Society of Friends.

At what time the doctrine of the 'Friends' was first promulgated in Ipswich is unknown, but as early as 1652 George Whitehead and Richard Hubberthorn, two of the most zealous and active of the disciples of George Fox, were appointed to preach and disseminate their principles in Norwich and the surrounding districts. In 1665 George Fox—the pure and pious shoemaker of Drayton, a worthy son of 'Righteous Christie'—the founder of 'Friends,' visited Ipswich. He says:—'I had a little meeting, and rude, but the Lord's power came over them. After the meeting, I said if any one had a desire to hear further,

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they might come to the inn, and there came in a company of rude persons, who had abused friends, but they were restrained from doing any mischief.' In August of the same year, Joseph Lawrence, one of his disciples in Ipswich, was committed to gaol charged with railing against the ministers of God's Word. This commitment was followed by many others. The prisoners were put in the common ward among felons, lodged upon straw, and subjected to the most rigorous treatment. It appears that numbers were imprisoned at that period; for in 1656 they sent a representation of their sufferings to some influential Friends in London, who immediately applied to Oliver Cromwell and his deputy Fleetwood for relief. The inquiry into the cruel and illegal manner in which the Quakers were treated, resulted in the reproval of the gaoler and his menials, and he was ordered 'not to suffer such abuses for the future.' In the October following, Cromwell issued an order for the release of the Quakers in Ipswich Gaol. This was entrusted to Sir William Russell, who carried out his instructions in the kindest manner. In 1657 William Alexander, of Needham (who was no doubt the ancestor of the present 'Alexander' family, although no record to that effect is known), was committed to Ipswich County Gaol for speaking to the priest after the sermon,* and was fined £5; but refusing to pay was recommitted. In the following year George Whitehead, the aforementioned, as one of the leaders of the Friends, was brought from Hoxne to Ipswich Gaol, where he met William Alexander, still a prisoner for refusing to pay his fine. Whitehead was released at the death of Cromwell, having been in prison sixteen

* Besse's 'Sufferings of the Quakers.'

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weeks. John Causton suffered three months' imprisonment in the winter of that year, in an open room, under a cruel keeper; the extreme hardship he endured caused his decease in a short period. At the sessions held in Ipswich, January 7th, 1658, the Grand Jury made a presentment against Thomas Grimble, of Ipswich, mariner, charging him with 'countenancing, harbouring, and supporting divers *dissolute, idle, loose, suspected persons of evil conversation,* called Quakers, to the great nuisance of his neighbours.' Persecution continued its career, informers and spies were actively employed, and victims were constantly being carried to gaol. In 1660 there were twenty-three Quakers in Ipswich Goal; among them were Henry Grimble, and three of his friends for meeting at his house, Alice Bream for permitting meetings at her house, and several others for frequenting meetings. In 1661 a poor old man, 86 years of age, was committed for trial for being at a meeting. About this period, also, several persons were imprisoned for non-payment of tithes. An order was sent in March 1663 to one Gilbert Linfield of Ipswich, who was afterwards a bailiff of the borough, to disperse a number of persons called 'Quakers,' who unlawfully assembled together in the village of Bramford, and to arrest the ringleaders, to be dealt with according to law. These were in all probability inhabitants of Ipswich, who, prevented from meeting in the town, had assembled for the worship of God in the village, to be free from interruption.

Notwithstanding the unparalleled persecution and opposition which the members of this sect endured, they persevered in their cause, and hired a house for their meetings in the town, which they furnished with

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forms and a table. In 1666 these goods, to the value of £5 12s. were seized by distress, and five of the members were imprisoned. Under the ministry of Stephen Crisp the number of the Friends greatly increased; but in 1668 he was rewarded for his labours by incarceration in gaol.* In 1670 distresses were again issued, and goods to the amount of £36 19s. value were taken from different persons in Ipswich for permitting meetings at their houses. In 1673 John Hill, whose goods of the value of £6 were taken for tithe in 1669—when the conduct of the constables so affected his wife as to cause her decease—was sued for tithes in the Ecclesiastical Court by the Rev. Cave Beck, minister of St. Helen's, and committed to prison. Samuel Freeman was also imprisoned by a writ *de excommunicatæ capiendo* at the suit of the Rev. Wm. Maxey, of this town, and confined for six years. In 1648 five females were arrested and committed to prison by John Burrough, a bailiff. Three of these poor women were nearly 80 years of age, and one, being blind, was led to his worship's house. The women, however, were not to be daunted; and in February of the following year, a number of them were again committed to prison by William Neave, one of the portmen and assistant Justices of the Borough. At the Town Sessions held shortly after, those who lay in prison for small fines were set at liberty, their neighbours paying the fines; but three males and eleven females were required to find sureties for good behaviour, and for not doing so were returned to prison. There were at the same time in the County Gaol, Ipswich, four 'Quakers' for refusing to pay tithe, and twenty-seven for absenting themselves from Church.

* Sewell's 'History of the Quakers.'

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The ever memorable Revolution released these harmless people from aggravated cruelty, and allowed religious liberty to breathe more freely in the country generally.

The following names of persons belonging to the Society of Friends, residing in Ipswich, extracted from their registers of births, deaths, and marriages, prior to the year 1690, will show how few persons of the same name are to be found among them in the town at the present day:—Artis, Brown, Body, Chaplin, Chandler, Clarke, Dore, Dormer, Fuller, *Goldsbury*, Gover, Haddock, Hill, Johnson, Jessup, Laurence, Lambley, Millsupp, Matthews, Peirson, Running, Rivers, Jonson, and Vangover.

At what time the Meeting-House was erected is unknown. Originally it was capable of holding about 300 persons. The present one is much larger, and was built in 1796, adjoining the old Meeting-House, and under the same roof. The earliest registers the Friends possess are:—*Birth:* Jeremiah Haddock, October 1663. *Death:* Edmund Bond, May 1664. *Marriage:* Elizabeth Millsupp to John Tonson, 1668.

Presbyterians and Unitarians.

There is no evidence as to the exact time that Dissent first reared its head in this town. Prior to 1662 it appears, a few Nonconformists met together for Divine worship, and enquiry generally began to

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manifest itself; but the earliest commencement of Presbyterianism, which was the first form of Dissent in Ipswich, cannot with certainty be dated earlier than 1671; and the indulgence granted by Charles the Second in the following year enabled them to establish a congregation. The Rev. Owen Stockton, of St. Andrew's, Colchester, Lecturer to the Corporation, M.A. of Christ's College, Cambridge, who had been ejected in that town, and had subsequently removed to Chattisham in this neighbourhood, was invited to become their minister; and receiving a call at the same time from some friends in Colchester, he undertook to attend both places, by dividing the services with other ministers. This he continued to do until his death. He delivered also a lecture on the week day at Ipswich once a fortnight, and frequently catechised the youths on the Sunday. On August 31st, 1680, he was seized with a fever, of which he died on September 10th following, declaring his full satisfaction in his Nonconformity. He was never imprisoned, apprehended, distrained, or brought before any court or magistrate. He left the most valuable part of his well furnished library to Gonville and Caius Colleges, and ordered £500 to be settled on the said colleges for the maintenance of a scholar and fellow for ever; and in case his only daughter should die before the age of 21, he bequeathed £20 per annum to be settled on the college in 'New England,' for the education of a converted Indian, or to any other person that would learn the *Indian* language, and preach to that poor people. He was the author of a 'Scriptural Catechism, and a Treatise of Family Instruction,' 'A Rebuke to Reformers,' 'Counsel to the Afflicted,' &c. &c. On the decease of Mr. Stockton, the Rev.

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John Fairfax, A.M. who had been ejected from the Rectory at Barking, in this county, undertook to conduct the service at Ipswich in conjunction with the Rev. Tobias Legg, A.M., an ejected minister from Hemingstone, and the Rev. John Butler, ejected from the Rectory at Feltwell, in Norfolk. The father and brother of Mr. Fairfax were also ministers in this county, and all three were ejected from their livings.

Adherence to principle caused Mr. Fairfax to be imprisoned at Bury St. Edmund's. While awaiting his trial at the forthcoming assize, after being closely confined for 27 weeks, he in March 1670 addressed a letter to his sister, who was living in the family of of the Bishop of Norwich, at the Palace, and who had solicited him to conform, in which he says :—'Not desiring to dispute his cause with her, he took all her advice kindly, but was never previously more full of inward peace and satisfaction.' Soon after he became minister in this town the Presbyterians hired a house for worship in the parish of St. Nicholas, somewhere in the lane by the Rose Inn; they also received an accession to their numbers from the French Protestants who were induced to settle in Ipswich by Mr. Thomas Firmin, a merchant of London; and for some time this benevolent man paid the rent of the house in which they held their religious meetings.* Mr. Firmin was a native of Ipswich, and in religious principles *Unitarian*, yet no one laboured more earnestly to succour these poor persecuted disciples of Calvin. The great increase in the congregation induced the erection of the Chapel in St. Nicholas Street, which was opened for them on the 26th of

* Wallace's 'Anti-Trinitarian Biography.' Vol. I.

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April, 1700, by the Rev. John Fairfax. He departed this life on the 11th of August in the same year, at his house at Barking, in the 77th year of his age. His funeral sermon was preached by the Rev. — Bury, of St. Edmund's Bury. He published the life of the Rev. Owen Stockton, and preached his funeral sermon. He also published a sermon on the 'Primitive Synagogue,' delivered at the opening of the Chapel, and a sermon on the death of Mr. Newcomen, of Dedham.

Mr. Butler died in 1696, and Mr. Legg a few months after Mr. Fairfax.

In 1701 the Rev. Samuel Baxter, A.M., of Lowestoft, took charge of the congregation; and in 1725, the Rev. Giles Say was invited from Lowestoft as co-pastor. In 1734 Mr. Say removed to Westminster as successor to Dr. Calomy; and the Rev. Thos. N. Scott, the talented translator of the Book of Job, succeeded him. At the decease of Mr. Baxter in 1740, he became the minister of the congregation; and in 1767 the Rev. Wm. Wood, of Stamford, in Lincolnshire, and the Rev. R. Brown, of Debenham, were successively appointed to assist him in his duties. The Rev. James Pilkington, of Derbyshire, was next appointed, and on the resignation of Mr. Scott in 1774, he had the sole charge of the congregation; but in two years he resigned. He was succeeded by the Rev. William Jervis, from Devizes, in Wiltshire, who remained until his death in 1797. The next minister invited was the Rev. Samuel Parker, from Coseley, in Staffordshire. It is worthy of remark that it was during the ministry of this and the preceding gentleman, that the congregation became decided Unitarians. Prior to their time Presbyterianism had been regularly

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preached. The officers and men belonging to the regiment of 'Scotch Greys,' invariably attended whenever they lay in this town, as being the form of worship most consonant with that of their own country. Mr. Parker was succeeded by the Rev. Thomas Rees, from Caermarthen Academy. On the death of his father in 1804, Mr. Rees was invited to succeed him as pastor, which offer he accepted, and left Ipswich in the early part of 1805. The Rev. Thomas Drummond, of Felby, in Norfolk, was the next minister; he resigned in 1813, and the Rev. Isaac Perry, pastor of a congregation at Norwich, accepted the invitation. He remained until 1825, and the congregation were for more than two years without a minister. In 1827 the Rev. John Philp was appointed, but his labours continued only for a few months, as they were intercepted by ill health. In August of the same year he died, in the 28th year of his age. The Rev. Andrew Melville, A.M., from the county of Down, next accepted the invitation, and was followed in 1833 by the Rev. Joseph Ketley. This gentleman was minister for a period of two years and a half, when a change in his views concerning the truth of Trinitarianism caused his separation from the congregation, and the Rev. T. F. Thomas, of Chatham, the present minister, succeeded him in 1836.

Several of the ministers of this church superintended an academy in a large room near the Chapel, and some of the most eminent of our townsmen received their education under them. The late highly respected Thomas Green, Esq., whose exquisite taste and sound judgment in the fine arts were the theme of general admiration, and the present High Steward of the Borough, Charles Austin, Esq. were among

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the pupils of these reverend gentlemen. Samuel Parish, Esq., an active educationist in his day, and Dr. Rodbard, an eminent physician of this town, are among those who have bequeathed sums for the support of the minister and Chapel.

Independents.

In the year 1686 a few serious Christians united and hired a building, which stood in the Green Yard, in the parish of St. Peter; and after converting it into a Meeting-House, sent an invitation to the Rev. John Langston, of Ash Church, near Tewkesbury, in Gloucestershire, to become their minister. This gentleman was brought up in the free school at Worcester, and at the Restoration gave up his living to the previous incumbent. On the 22nd of October in the same year, the united few who had previously formed themselves into a church, presented him their unanimous request to undertake the office of Pastor, which he complied with on the 2nd of November, as is recorded by himself in the church book of the society, from which the following extract is taken:—

'This was a day of solemn fasting and prayer, wherein the church (by the brethren lifting up of their hands) testified that they had elected and called me to the pastoral office; and I declared I had accepted of that call, and again ratified it, and was accordingly then set apart for that work and office, the following elders assisting, viz: Mr. Manning, Mr. Petto, Mr. Milway, and also Mr. Bidbank; the three first also at the close of the day gave me the right hand of fellowship.'

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At this time there were but few members of the church; but shortly after his settlement among them the congregation had so much increased, that it was found necessary to enlarge their place of worship. They therefore, purchased the ground on which it stood, and erected *a new* building, which was opened for public worship June 26th, 1687.

Mr. Langston's labours here terminated only with his death; and great numbers were added to the church during his ministry. It must not be supposed that he was without his trials. He suffered greatly from persecution during his residence in Ipswich, being compelled to leave his house, which was twice searched in the course of one night. His enemies sought for him throughout the town; and in 1697 he removed to London. But it does not appear from the church book that the connexion between him and his people was dissolved; for in 1699 he returned to them, and continued uninterruptedly to discharge the duties of his office. His enemies industriously circulated a report of his being a Jesuit, which made such an impression on the minds of some 'sober people,' that he was obliged to publish a vindication, by which he effectually silenced the calumny. On examining the church book, many notes of the principal events that occurred will be found in the good man's handwriting. The record of his journey to London, a violent thunder storm, and an earthquake at Ipswich, show that he was in the habit of committing to paper the most striking incidents that happened in his lifetime. But *no memorandum* of his sufferings is to be found. This manifestation of a desire to leave nothing behind him that should serve to perpetuate the remembrance of his sufferings—the desire to forget

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what his enemies had done to injure him—is so truly characteristic of the Christian spirit of forgiveness, as to be worthy of especial observation. A portrait of this reverend gentleman is still preserved in the vestry.

In November 1702, the Rev. Benjamin Glandfield was unanimously chosen assistant to Mr. Langston in the pastoral office, and at the death of Mr. L. in January, 1704, was called to succeed him. He was ordained pastor in the same year; and in the course of a few years the congregation increased to such an extent, that the Meeting-House was not large enough to contain the numbers that sought admission. In consequence of this, in the year 1718 they purchased the house in Tacket Street which is occupied by the present minister, and which has been the dwelling house of his predecessors in that office for 130 years, together with a large piece of ground at the back, on which they caused the present Meeting-House to be erected, which was opened in 1720. It is doubtful whether Mr. Glandfield ever preached in the new meeting-house, for he died in the same year, after several months' confinement. He was succeeded in 1721 by the Rev. Thomas Milway, of Kettering, the ordination sermon being preached by the Rev. John Hurrian, Dissenting minister of Denton, in Norfolk. His labours were of short duration, but there is one anecdote related of him that may be of service at the present day. He had two daughters that were very fond of dress, which was a cause of much grief to him. He had often reproved them in vain; and preaching one Sabbath day on the 'Sin of Pride,' he took occasion to notice, among other things, pride of dress. After speaking some considerable time on this

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subject, he suddenly stopped short, and said with much feeling and expression:—'But you will say, look at home, my good friends; I *do* look at home till my heart aches.' He died May 21st, 1724. In October of the same year, the Rev. Wm. Notcutt, of Thaxted, Essex, the great grandfather of the present respected minister, became the pastor. He continued minister for thirty-two years, during which time he published twenty-one tracts and sermons. In 1732 he was tossed upon the stormy sea of controversy with the Quakers, caused by his publishing a review of Barclay's celebrated 'Apology.' For some time prior to his decease he was severely afflicted, which prevented his engaging in public services; and he was quite laid aside by illness from January till the 17th of June, 1753, on which day he preached a thanksgiving sermon for his recovery. During his confinement, Mr. (afterwards Dr.) W. Gordon, who had been chosen his assistant in 1752, preached statedly to his congregation; and as Mr. Notcutt did not expect to recover from his attack, he cordially recommended the Rev. W. Gordon to them as his successor. One of the congregation having imbibed Arian sentiments, the circumstance made a great stir among the people, and induced Mr. Gordon to decline taking upon himself the pastoral duties. These facts being mentioned to Mr. Notcutt, he determined to preach three sermons on the Divinity of Christ, from Colossians ii. 9, on the morning of three Sabbaths, July 1st, 8th, and 22nd, 1752; and on the 15th he preached from Mark x. 45. These four sermons, the last he ever delivered, greatly confirmed and strengthened his people in the belief of the Deity of Christ. Mr. Gordon still continued as

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assistant to Mr. Notcutt, and in August 1754 he accepted the invitation to become pastor, and was ordained in October of the same year.

The following anecdote is worthy of being recorded, as showing his hatred of sin and jealousy for the honour of God. The mistress of a gentleman in Ipswich occasionally attended at this place of worship, and wishing to contribute something towards the support of the minister, she paid her money for that purpose. This being told Mr. Notcutt, he said, 'The price of a whore shall not defile the sanctuary of the Lord;" and refused to receive her money, which was accordingly returned to her. Mr. Gordon continued for about ten years, when he removed to London, and took charge of the congregation at Gravel Lane, Wapping. After the lapse of a few months the Rev. David Edwards, of St. Neot's, was invited as pastor; he entered upon his labours May 22nd, 1765. He preached with great success till the beginning of 1791, when the tranquillity of the church and congregation was disturbed by some unpleasant circumstances which produced a disagreement between minister and people. Some of the members complained of undue levity on the part of the reverend gentleman's daughters. No charge could be brought against him, and the congregation ultimately offered him £50 a year for life to resign, which offer he accepted in November of the same year, but continued to preach for two months afterwards. He retired to Wotton-under-Edge, in Gloucestershire, where he died May 30th, 1795. His removal caused a serious division in the congregation. The members who remained at Tacket Street invited the Rev. Charles Atkinson, who had just left Homerton Academy; he assented, and was ordained minister in

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1792. In 1827 the present minister, the Rev. Wm. Notcutt, was engaged to assist Mr. Atkinson; and at the death of that gentleman in 1830, he undertook the sole duties. The Sunday School system was introduced into Ipswich by the congregation assembling at this Chapel.

The party that seceded from the Independents at Tacket Street in 1791, met for some time at a private house; but eventually suitable premises was taken in Dairy Lane, which they converted into a Chapel. In 1829, Thomas Wilson, Esq., Treasurer of Highbury College, erected a handsome and commodious Chapel for them in St. Nicholas Street. The Rev. John Whitby has been pastor for many years. Another congregation of the same denomination was formed at Salem Chapel, Globe Street, a few years since. The present minister is the Rev. John Gay; and during his ministry the congregation has largely increased.

Baptists.

The Baptist Church now worshipping at the Chapel in St. Mary Stoke was formed at the quiet village of Woolverstone, nearly half a century before its existence in this town. Colchester was the first place in this district where the Baptists planted a church, and as early as 1718 branches were formed at Woodbridge and at *Woolverstone*. There were 76 men and 98 women members of the church at that period, including the two branches just mentioned; but no

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record exist of the number at Woolverstone, or who was the humble instrument in introducing it there. The brethren continued united; for by the church book we find that, in 'October 29th, 1729, it was agreed that Brother Rootsey (the pastor) should go to Woolverstone to break bread to that branch for their furtherance and spiritual growth once a quarter.' Colchester continued to act the part of parent, by helping to spiritually sustain the infant churches which it had been the means of kindling into existence. Its members were scattered over a great portion of the two counties, Suffolk and Essex. They resided in various numbers at Braintree, Langham, Saffron Walden, Woolverstone, Dedham, Wivenhoe, Hasketon, *Ipswich side*, Witham and Boxted. Thus scattered, even the periodical visiting become a matter of difficulty to the pastor, he having to sustain the members of the parent society as well. Several members of the church were appointed assistants to Mr. Rootsey, to aid him in administering the ordinances. In this way the church continued to exist for the next quarter of a century, when we find a minute in the church book as follows:—'November 2nd, 1757. Nine men and four women desired and obtained leave to unite in church order, under the pastoral care of Mr. Samuel Sowden. This church was at Woolverstone in Suffolk, *but is now at Ipswich.*' This extract from the Colchester book gives us the exact period of the foundation of the church in this town. The Rev. Samuel Sowden came from Cannon Street, Birmingham. He continued to fulfil the duties for nearly sixteen years. A few friends in Ipswich desirous of removing the infant church more into the town, purchased a piece of ground for the

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purpose of erecting a Chapel in the Rose Lane. The Woolverstone members and attendants, however, had strong objections to the removal of the church, and ultimately some cottages upon the site of the present Meeting-House, were altered and opened for Divine worship in 1773-4. In 1775, shortly after the decease of Mr. Sowden, the Rev. George Hall undertook the pastoral duties.

This gentleman was born at York, July 22nd, 1745, but of his family connexions we have no information. They appear to have moved in the humbler walks of life, and not to have made any profession of religion.* He was articled to Mr. Legge, a respectable copper-plate printer of that city. In 1763 this gentleman removed to the Metropolis. Mr. Hall, who was treated as one of the family, accompanied and continued with him several years, acting as clerk, and receiving a handsome salary. During this period he was fond of the theatre and gay company, and became a slave to the diversions of the world. After he had been in London a few years, he was led to an acquaintance with a Mr. Cooper of the Old Kent Road, and became attached to his daughter, to whom he was married on the 16th of August, 1768. Mr. Cooper's family were Dissenters, and through them Mr. Hall was brought under the ministry of the Rev. W. Clark, pastor of the Baptist Church in Unicorn Yard, London, by whom he was baptized on the 2nd of September, 1770. Weekly meetings for prayer and exhortation were held at the Chapel on Thursday evening, and in these Mr. Hall soon took part, and the congregation felt so well satisfied of his powers, that they recommended him to the patronage of the Baptist Fund for assist-

* 'New Evangelical Magazine,' 1821.

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ance. On September 27th, 1772, the church appointed him to preach among themselves on Monday evenings; and in the following January, his exercises were extended to the Lord's Day. On August 15th, 1773, the church met, and unanimously sent him forth to preach the Gospel wherever required. He continued preaching in and about London until August 1774, when he was confined by a severe affliction, which threatened his life, and his physicians despaired of his recovery. While in this state, invitations for friendly visits were sent from the churches at Folkstone in Kent and Colchester, and as soon as he recovered, he was invited by the Baptist Church of this town to spend a few Sabbaths with them; this invitation he embraced, and in November 1774 delivered his first sermon in Ipswich. His ministry proving acceptable, he was a few months after offered the pastor's office, and was ordained minister July 12th, 1775.

At that period the church and congregation were both very small, the number of members being only forty-four. But though few in number, it contained many highly valued members, whose spiritual conversation so delighted their new pastor, as to frequently draw from him the remark, that he thought them more able to instruct him than he was to teach them. As the church and congregation were small, the sum which they were able to raise for their pastor was barely £50 per annum. This narrow income had to support a wife and increasing family, for at one time he had nine children depending upon him; and had it not been for the kind assistance of numerous friends of various persuasions, who concurred in promoting the comfort of this worthy man, he must have been at times much distressed.

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During the first half of his ministry several unpleasant dissensions occurred;* but his mild and conciliating disposition served admirably to put a stop to the growing strife. In the first seventeen years he baptized 92 persons. In the year 1792 there was a revival in the church, and from that period until his last illness, he baptized about 300 persons. Two churches were raised, one at Grundisburgh and the other at Walton, and 4 members were called to the ministry. The Meeting-House was twice enlarged, and the church, which consisted of 44 members at his ordination, numbered 340 at the close of his ministry, and the congregation was three times larger than at any former period. For five months previous to his death he endured a very trying affliction, yet he gave directions in the most familiar manner respecting his funeral. On the morning of February 26th, 1810, he quietly breathed his last, aged 64 years. He was buried in the chapel by the Rev. Jabez Brown of Stowmarket, and the funeral sermon was preached to a numerous congregation from a text selected by himself: '*By the grace of God I am what I am.*'

In his theological sentiments Mr. Hall appears to have been of the school of Dr. Gill and Mr. Brime. He was an occasional contributor to the 'Baptist Magazine;' and as a laborious and valued minister, was well known and respected throughout the counties of Suffolk and Norfolk. His truly benevolent and amiable conduct won for him 'golden opinions' from all classes of men. He was called the Peacemaker; and Quakers, Unitarians, and Churchmen were among his dearest friends. His catholicity of feeling during the thirty-four years he was minister over the con-

* 'Baptist Magazine,' 1810.

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gregation, secured him the respect, and even the veneration of the inhabitants generally. With Mr. Jervis and Mr. Parker, the Unitarian ministers of the town, he was on intimate terms. The latter gentleman called upon Mr. Hall to take his farewell prior to leaving Ipswich, and, after the most friendly greeting and chat, he observed:—'Well, Mr. Parker, when you can preach Christ and Christ crucified as the only hope of poor sinners, you shall be welcome to the use of my pulpit.'

The Rev. James Whyte succeeded him, but his stay was of short duration. During the ministry of this gentleman a division occurred, and the Chapel in Globe Lane was erected, at the sole expense of the late Mr. Joseph Chamberlain, and conveyed to trustees for the use of the seceding party as Particular Baptists. For a time the congregation were without a minister, but in 1815 the Rev. James Payne accepted an invitation, and continued as a minister, highly esteemed by his congregation, until 1828, when the Rev. James Sprigg, A.M., succeeded him. He was baptized by the Rev. Isaiah Burt, of Birmingham, minister of the same Chapel from which Samuel Sowden had previously come. Subsequently he went to Bristol, and gaining honours, he was elected a scholar on Ward's Foundation, and went to Glasgow University. Having obtained the degree of M.A. he was chosen minister of a congregation at Swift's Alley, Dublin, over which the celebrated John Foster had for a short time presided. His stay in Dublin was short, and receiving an invitation from Ipswich, he settled here in 1828. In 1841 a division took place in the congregation, and the seceding party erected a Chapel for Mr. Sprigg on the Turret Green. The Rev. James Webb of

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Needham-Market was then called to the Stoke Green congregation, where he still continues his labours. The congregation of the Turret Green Chapel is now under the pastorate of the Rev. Isaac Lord, whose 'Course of Lectures to the Working Classes' on Sunday evenings during last winter, attracted great attention. 'Bethesda' Chapel, in St. Margaret's, and 'Zoar' Chapel, in St. Clement's, are also occupied by Baptists, which body is generally the largest, both in members and attendants, of any of the Dissenting denominations of this town.

Roman Catholics.

Prior to the concluding years of the last century, it does not appear that any communion of the Catholic Church had existed in Ipswich for a long period. The revolution in France caused the priests to leave that country, and many, in consequence, came to England, and one of them, the Rev. Abbé Simon, took up his residence in Ipswich in February 1793. Compelled to flee to save his life, his property was all left behind, and he was obliged to procure a living by the exercise of his talents. Soon after his settlement in the town, he was engaged by Mr. Carter of Brook Street, as French teacher to his Academy; also by the Edgar family at the Red House; and these engagements were followed by others in the country. A few of his brethren in faith were through his agency collected together, and the Abbé, in a foreign land, resumed his ministerial

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duties. For a long time a house in Carr street, nearly opposite the entrance to Cox lane, was used for their meetings. Large numbers of his countrymen continued to land on our eastern coast, and the Abbe's labours were at this period very arduous. He had to conduct services at Woodbridge, Harwich, and Ipswich; and this he did without any emolument. When the German Legion lay in our Barracks, the officers appointed him their chaplain; this aided his finances, and as soon as tranquillity was restored, he returned to his own country, and received from the Government an indemnification for his losses, which enabled him afterwards to live very comfortably.

Much ill feeling existed in the minds of a large portion of the people towards their Catholic brethren, and worship had to be performed in as secret a manner as possible to prevent annoyance. The Abbé, in consequence of this, took a residence on the Albion Hill, Woodbridge road, and service was then performed at his house. As the population increased, his little flock continued to enlarge, and, the premises and adjoining ground being purchased, a Chapel capable of holding about 250 persons was erected and opened, August 1st, 1827, by the Right Rev. Dr. Walsh, Bishop of Cambysopolis. Since that period another Chapel, in the early English style, and capable of holding 700 persons, has been, chiefly through the efforts and liberality of the Abbé, provided for them. The benevolence, integrity, and excellent moral conduct of the rev. Abbé, won for him the respect of the thinking and pious of all sects. He died in September 1838, and was interred within the Chapel. The Rev. Mathias Lane is priest at the present time. The congregation has a well organized Sunday

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school, and the number of communicants has been increasing during the last seven years.

Jews.

A small Synagogue was erected here in 1792; but at the present time there are only five Hebrew families in the town, consisting of 23 persons.

Wesleyans.

In the same manner as the Baptists, the Wesleyans of Ipswich are indebted to their Colchester friends for kindling Wesleyan zeal in this town. Belstead was a local station supplied by the Colchester and Manningtree circuits, and from which place it gained an entrance into Ipswich in the year 1809. Soon after a large room in the Short Lane, near the Old Turn Style, was used for their meetings. From twenty to thirty persons were frequently assembled. Mr. Bowman, a tailor, Mr. Payne, a confectioner, Mr. Nunn, gardener, and Mr. Simpson, who was journeyman to Mr. Payne, were the preachers at the commencement of this movement. The success which attended their exertions gave increased energy to the cause. Mr. Morgan, a Welchman, attended the

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humble church as itinerant preacher. A piece of ground in 1811 was purchased in Long Lane, and a small plain chapel was erected thereon. The attention paid to the preachers, and the beneficial change which they saw produced in the conduct of many of those who came to listen, induced vigorous exertions to be made: opposition from some quarters, and blessings from others, increased their energy, and they determined to hold open air meetings in the neighbouring villages. Bramford and Claydon were visited; and the crowds that flocked to hear them, prove the power of earnestness and moral energy, even when unconnected with learning, in moving the hearts of the people. At the village of Bramford the preacher was threatened with a place in the stocks, as a public disturber. Shortly after this Mr. Pilter become the preacher, and appointed a meeting to be held on the Corn Hill. The magistrates however interfered, and stopped his proceedings, when he adjourned to Bolton; and frequently after this had prodigious congregations under the canopy of heaven. They continued to greatly increase in numbers, and, being joined by several persons of wealth and influence, they determined to erect a building more in the centre of the town. Ground near the Provision Market was purchased, and the Chapel now occupied by the original Wesleyan congregation was erected and opened, with solemn prayer and praise, for Divine worship, by the Rev. Dr. Bunting and the Rev. Richard Watson, on November 5th, 1817. The dissension that occurred at the conference in 1836, caused a number of the members in this town to secede; and, following the example of others, they joined the 'Wesleyan Association,' and a new Chapel in Friars' Street was

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erected for them; the first stone being laid by Robert Eckett, Esq. on December the 5th, 1836. In 1839 a small chapel was erected in the parish of St. Clement, by the Primitive Methodists. There is a strong feeling of sympathy among the members for Messrs. Everitt, Dunn, and Griffith, the ministers expelled by the Wesleyan Conference of 1849; and when those gentlemen attended a tea meeting held here in December last, they received a hearty welcome.

New Jerusalem Church.

The principles and doctrines of the New Jerusalem Church were introduced into Ipswich by Mr. John Smith, gardener to the late Dykes Alexander, Esq. He opened a correspondence with the Rev. Woodville Woodman, minister at Brightlingsea, in Essex, and, becoming thereby convinced of the truth of 'New Church' doctrines, he, in July 1838, invited that gentleman to deliver four lectures in the Lecture Room of the Mechanics' Institution, on the Divine Unity, Atonement, Nature of Heaven, and the Resurrection. Considerable discussion ensued, in which the Revds. John Whitby, — Osborne (now Chaplain at the Bath Gaol), and Mr. R. Booley, Wesleyan local preacher, took part. During the year 1840, the Rev. T. Goyder, ordaining minister of the New Church, then settled at Norwich, delivered two doctrinal lectures in Mr. Pearce's Rooms, Tacket Street. A few friends

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thus collected together met first at a private house, and afterwards in a room belonging to a coffee house in Crown Street, and formerly used as a Lancasterian School Room. In 1843 the Rev. W. Abbott was engaged to deliver lectures in explanation of their views; and in 1847 ground at the upper part of High Street was purchased, and a neat Building, capable of holding 120 persons, erected thereon. The Rev. D. G. Goyder, of Glasgow, accepted the invitation to become their pastor, and still remains with them. They have established a Sunday School, and also a Congregational Library, which contains many of the theological writings of Emanuel Swedenborg and his disciples.

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Present Religious Condition.

THE nature and extent of the influence of religion among the inhabitants are subjects that must have frequently, and we fear painfully, engaged the attention of many Christians during the last twenty or thirty years, and certainly they form most interesting questions of human enquiry. To be able to give an impartial sketch of its position, or calmly and justly to view the various phases in which it manifests itself, is a task of no mean difficulty. It is somewhat surprising that such a subject, generally admitted to be an important element of civilization, and greatly influencing the habits and manners of the people, should have been left untouched by many perfectly competent to have drawn a picture accurate in all its details; but as they have refrained, we offer the best sketch our abilities permit, and trust that those who believe it to be a subject of importance, will not be unwilling to examine our statements and remarks.

The view must be, to some extent, retrospective. It

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involves a history of Christian progress during the last half century. To know the change that has come over us—to fairly appreciate our present position—we must cast a glance over the past. At the commencement of the century, single duty only was performed at the Churches of St. Matthew, St. Mary Stoke, St. Lawrence, St. Helen, St. Stephen, and St. Mary Elms. In the parish of St. Lawrence, the sum of £40 was annually subscribed by the parishioners for the performance of an afternoon service; and when, from deaths and removals, the subscriptions fell short of that amount, the minister declined to perform the duty unless the usual sum was collected. Some of the pews for the rich were padded, lined, cushioned, and supplied with every comfort to minister to the parishioners' ease, and the doors were kept locked until the occupiers came to worship. The poor, on the other hand, were seated on stools in the aisles; many of the seats were without backs, to prevent the occupants from falling asleep during the sermon, and the cold damp stone beneath their feet, was the only place to kneel during prayer. What a resting place for the disconsolate—the lonely—the poor! Some of our Church ministers of that day appeared to have fellowship only with the wealthy. They paid too little attention to those suffering from honest poverty, or to those whose riches consisted only of faith and good works.

It was not the Establishment merely that made known the fact, that the spirit of Christ had but little manifestation in his church. Nonconformists were apathetic: with them there were no evening services. The present minister at Tacket street was engaged to assist the Rev. Charles Atkinson, and evening lectures

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were then introduced. Sabbath schools were upheld by four congregations only, one being by the Evangelical Church party. Bible Societies were unknown. Social gatherings of the children of love, to mutually support and sustain each other, were not dreamed of. Wesleyanism was feeble, having but just commenced its noble mission to the poor. Sunday was invariably a day of pleasure; and amusements, not of a very innocent character, were freely indulged in. It was quite a chance if some one was not placed in the stocks; and it was the best day in the week for the publican. When the shades of evening came over, tradesmen were frequently seen reeling to their homes. And even contests for the offices in the corporate body, with all the tumult and drukenness which invariably accompanied these elections, occurred on the Sunday, providing the 29th of September happened to fall on that day.

A few years later, and this awful state of things had begun to pass away. The disciples of John Wesley gained a footing, and threw open the doors of Christ's kingdom to all. They moved among the poor; and, by their earnestness and self sacrifice, gained the love and reverence of the care-worn and the prostrate. The extent and nature of Wesleyan influence among the neglected classes were soon manifest, and not the least of the benefits it conferred, was the partial awakening of the members of other churches to a sense of their neglect in reference to their poor brethren. The very fact of the people flocking eagerly to hear the stirring appeals of the disciples of Wesley, is conclusive that the Establishment, and other religious bodies in the town at that period, failed in supplying the religious wants of the masses.

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Time wore on, and success attended the earnest efforts of the 'Evangelicals.' Mr. Griffin and his friends found their hands strengthened; the living of St. Stephen's was purchased and presented to that gentleman, to enable him to extend the sphere of his operations; and of St. Clement's and St. Helen's the Rev. J. T. Nottidge became rector, and threw all his might and power into the Evangelical scale. To no one person are Evangelical Churchmen so much indebted for their present position, as to this gentleman. He strenuously and successfully exerted himself in reviving a religious life in the middle and upper classes of society. He drew around him choice spirits in the ministry as curates, which enabled him to assist the old, and kindle new evangelical movements. Time gave snowy whiteness to his locks, and the attainment of the age of man was apparently stamped upon his frame; still there was a dignity and touching pathos in his voice that went home to the heart. While striving to lighten the woes of all who sinned and suffered, his affectionate, confiding, and benevolent nature won for him general admiration. His philanthropy and attention earned for him the gratitude of the poor; he became an example to the rich, and he received the veneration of the truly pious of all classes. The occupation of several pulpits by earnest clergymen, evangelical in their faith, caused the gradual reappearance of a religious life among many of the inhabitants.

To come however to the present day: let us examine our present position. As far as respects the Establishment, our town is an epitome of the nation at large. Our ministers appear to belong to three different sections, which, for the sake of distinction, we must denominate

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High Church, Moderate, and Evangelical. Each section is efficiently represented. We have 12 parishes containing 13 churches. We annex the following table, embodying the particulars of the past and present value of the several livings, with their patrons and incumbents:—

Parishes.	Livings.	Incumbents.	Patrons.	Value in K. B. 1535.	Present Value.
St. Clement St. Helen	R.	W. Webb Woodhouse, M.A.	R. Nottidge, Esq.	£ s. d. 8 13 9	£ 326
*St. Margaret .	P. C.	G. Murray, A.M.	Trustees of R. Simeon, Esq.	. .	113
*St. Matthew .	R.	C. H. Gaye, M.A.	Lord Chancellor.	5 0 0	330
*St. Stephen . .	R.	H. Holland, M.A.	R. W. Burgess, Esq.	4 12 8½	82
*St. Mary Stoke .	R.	S. Croft, M.A.	Dean & Chapter of Ely.	12 0 0	473
St. Mary Elms .	P. C.	Wm. Aldrich, B.D.	Parishioners,	. .	80
*St. Mary Key .	P. C.	Wm. Harbur, M.A.	Ditto.	. .	103
*St. Mary le Tower	P. C.	W. N. Leger, B.A.	Ditto.	. .	103
St. Lawrence .	P. C.	J. C. Aldrich, M.A.	Ditto.	. .	175
St. Nicholas .	P. C.	M. Edgar, M.A.	Ditto.	. .	130
*St. Peter . .	P. C.	H. T. Lumsden, B.A.	Simeon's Trustees	. .	115
*Trinity	P. C.	F. H. Maude	R. Nottidge, Esq.	. .	200

Those marked thus * have a dwelling house.

In the parishes of St. Mary Key, and St. Mary le Tower the parishioners are annually assessed under an Act, passed as early as the reign of Elizabeth, for the increase of the minister's stipends.

There is a small Synagogue for the Jews, and a Roman Catholic Chapel capable of holding 700 persons. In the 13 churches there is accommodation for 10,100 persons. In St. Margaret's parish a suggestion was made a few years since to attempt the creation of a more social feeling, by the substitution of benches for pews, and the blending of all classes without distinction of rank, in the church. Considerable opposition was made to this attempt to infringe upon the supposed rights of the parishioners;

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but ultimately the movers were successful, and the alteration was effected. In the Churches of St. Helen's and St. Nicholas the example has been followed, and much extra accommodation has been by that means afforded. In the largest parish, St. Clement's, a new church was erected by the munificence of the late rector, and extra accommodation for 1,000 persons provided. At the present time the number of houses in this parish is 1,535, the population is probably 8,500, and there is room in the Churches for 1,900 persons. During the last few years the number of houses has increased greatly, and the population even more rapidly, yet no extra accommodation for the spiritual wants of the people can be offered in the present parochial buildings. In St. Margaret's, St. Matthew's, and St. Peter's, the three parishes next in size to St. Clement's, the population in 1841 was 10,380, and the Churches can seat about 2,900 persons, less than one-fourth of the present number of parishioners. The next point of our enquiries was, to ascertain the average number of attendants upon public worship. In order that no undue partiality should be manifest in the returns which we proposed to give, we applied for particulars on this head to the respective ministers, churchwardens, or clerks of the parishes. In the 13 Churches, the attendance, we were informed, averaged 6,230 persons. To analyze a little further, we may mention that, according to the last census, there were 9,981 inhabitants of the 4 parishes, which contain 5 Churches having Evangelical ministers; the accommodation is for 4,050 persons; and the average attendance is 3,200. In the 4 parishes with High Church pastors, the population was in 1841, 6,004; the accommodation is for 3,650; and the attendance 1,960; and

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in the remaining 4 parishes with ministers which we have distinguished as the Moderate Party, the number of inhabitants was 8,143; the accommodation is for 2,400; and the attendants number 1,320. According to these estimates, only *one in five* of the population are attendants upon public worship in connection with the Establishment. And the number attending the 5 churches with Evangelical ministers, are nearly equal to those attending the 8 remaining churches. At the Roman Catholic Church the attendance is stated to average 250 persons.

Turn we now to the Dissenters. The major portion of the ministers of Nonconformists in this town, like their brethren in the Church, are very inadequately paid for their services. In several of them a certain amount of salary is guaranteed; in the others they have the pew rents, after the incidental expenses are defrayed. The income of two of the ministers is above £200 per annum; but the salaries of several vary from £100 to £200 a-year—those of the majority being much nearer the former than the latter—and some receive less even than £100 per annum. Such remuneration as this is really deplorable. The care and anxiety which it generates tends to bring the office on a level with mere worldly occupations. Ministers need a considerable library; should be free from any sort of dependance; be able to sustain a decent appearance; owe no man anything; and have a home adapted to the meditation necessary to efficiently perform their sacred functions. They are family men; and all must be aware that, with such small means, the above indispensables to the Christian minister can be but very imperfectly realized. There are 13 Chapels belonging to Protestant Dissenters, which

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unitedly afford accommodation to 8,520 persons; of these 4 are occupied by Baptists, 3 by Independents, 3 by Wesleyans, 1 by Unitarians, 1 by Friends, and 1 by the members of the New Jerusalem Church. The Baptist Chapels will accommodate 2,750 persons, considerably more than one-fourth of the entire number, and the chapels of the Independents more than one-fourth also. By this we find that the Baptist and Independent bodies offer room for 5,000 persons at public worship in this town.

In the Chapels the attendance approaches much closer to the amount of accommodation than in the Churches; but even there a deficiency of attendants is manifest. The average attendance is stated to be 5,240: the Baptist and Independents, as might be expected from the extent of their accommodation, embracing by far the largest portions. At the former the average is 1,975, and at the latter 1,815 persons. The Wesleyans have an average attendance of 820 persons. Our position is, then, very lamentable. Out of 32,000 persons we have, then, only 11,470 who may be considered as attendants upon public worship.

Having ascertained thus far, we felt that there were still points to elucidate of great importance. What is the actual number of communicants and members belonging to our churches? And what are they doing for the support and extension of the plan of salvation? These are vital questions.

Commencing again with the Establishment, we found that the number assembling to partake of the Lord's Supper at the 13 churches amounted to 1,115 persons. Here, again, a slight analysis may be of service in enabling us to arrive at just conclusions. With the High Church ministers, we found the number

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of communicants to be 305, or 1 in *seven* of the attendants; the Moderate Party have 265 communicants, or 1 in *five* of the attendants; while the Evangelical pastors have 545, being 1 in *six* of the attendants. What the vast body of the communicants are doing for the spread of the principles, was a point more difficult to ascertain. Sunday schools are connected with 7 only of our Churches. Independent of the teachers to the Day schools, these afford religious exercise to but very few persons. There are district visitors appointed in 5 parishes. In St. Matthew's they are 16 in number, and have the power of granting relief, as well as loans of blankets, to the poor and sick; in some of the other parishes this power is retained by the ministers themselves. In St. Matthew's an Evening school for adult boys is formed, under the superintendence of the minister and gentlemen connected with his congregation. Missionary and Bible Societies, the Christian Knowledge Society, the Religious Tract Society, and the Society for Promoting Christianity among the Jews, are supported by several of the congregations.

The number of members among the various bodies of Dissenters amounts to 1,736; the Baptists having 619, the Independents 620, and the Wesleyans 305. This is nearly 1 in 3 of the attendants for the two former, and more than 1 in 3 for the latter, and leaves but a small number for each of the remaining denominational churches. Sunday schools are connected with 11 of the Chapels, and they possess 170 teachers. Sixty-seven local preachers are connected with the Wesleyans, Independents, and Baptist bodies. The Wesleyans having 19 local preachers, and the Independents regularly supply 4 village

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stations. Seven of the Chapels have congregational libraries. Female societies, to provide clothing for the poor of our town, exist only at 3 of the Chapels, to which are attached a fund for sick members of the congregation; 2 other female societies provide clothing for Foreign Missions. Regular tract distributors are appointed by the Independent, the Baptist, and the Wesleyan bodies.

Foreign Missions are supported by the Independents, Baptists, and Wesleyans. The 'Town Mission' is chiefly supported by the Dissenters.

The Roman Catholics have 250 members.

Perhaps our position will be more clearly exhibited by the following statement.

Accommodation in Parochial Churches and Dissenters' Chapels for	18,620
Average Attendance upon Public Worship .	11,470
Number of Members of Christian Churches .	2,851

There is much to lament over in this statement of our position. Reckoning the population at 32,000, we find that there is accommodation for about three-fifths of the inhabitants. That the average attendance upon public worship is but little more than *one in three*, and the actual number of members is as low as one in twelve. That this is the actual state of the case, is the statement of many whose long experience have enabled them to form a correct judgment, and who also state that there is much greater difficulty now than formerly of impressing men with the truths of Christianity. Churchmen, Independents, Baptists, and Wesleyans, all concur in expressing their regret that while our numbers have been rapidly increasing, the applications for Christian membership have, by no

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means, kept a proportional pace with that of the population. Public worship is much less attractive than it was thirty years' since. The religious elements of society are giving place to the purely secular elements. Facts tend to show that the religious and secular, or non-religious, do not bear the same proportion to each other that they formerly did; and that it is on the spiritual side that the loss will be found. The fashionable, the rich, and many of the middle and working classes continue as worshippers; but it is evident that a large class, and in the opinion of many persons an increasing class, embracing much of the reading and thinking portion of our inhabitants, are among those for whom the labours and efforts of our ministers have no attractions.

These are really startling, and to many ardent and zealous Christian labourers, they are most unwelcome statements. But the truth must be spoken, and at the present time it would be the height of folly to attempt to conceal it. Our actual position, and the various agencies at work to maintain and extend that position, must be carefully looked at. In one church the number of communicants has decreased one-half in eight years. Among the Wesleyans the numbers are declining, although in the old body, this very fact seems to have infused new life into those that remain; the amount subscribed for the support of the cause being larger than in previous years. The new body, the 'Wesleyan Association' is also declining; circuit papers show that in 1829 they had 14 stations and 29 local preachers, exhorters, and leaders; in 1850, 5 stations, and 9 preachers and leaders. Baptists and Independents apparently maintain their

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ground. The Roman Catholics have been increasing during the last seven years. The Unitarians are stationary.

But the above statements, bad as they are, fail to show the question in its whole light. Extended enquiries have shown that the great deficiency arises from the absence of the poorer classes. It is deeply affecting to observe to what an extent the churches are deserted by the working classes. Facts place in a very conspicuous light existing spiritual destitution, and the lower we descend into this unexplored region, the more melancholy is the evidence brought to view as to its concentration on the labouring classes of our town. Unknown discontent has been gathering, until now we find that the artizan and the labourer have become indifferent in their attentions to the altar, and that some of them imagine Christianity to be a scheme to keep them in subjection. This feeling—the result we believe of social degradation—must be of some years' growth. It cannot have sprung up in a short period. Fortunately many Christian members are awakened to a sense of neglect in resting satisfied with preaching the Gospel to the refined, the spiritual, and worldly happy only. And there are signs that this fearful condition of religious life in our town, fearful for society and truth as well as religion, is about to vanish away. The religious indifference of the poor has, we are happy to say, began to excite attention. Our Town Mission now supports two ministers; and the institution of Ragged Schools, and the delivery of a course of lectures to the poor in one of our Chapels during the winter just past, are indeed healthy signs.

What may have been the causes that have pro-

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duced this religious apathy among the poor we must not stop to enquire, but would merely remark that it must not be inferred that this indifference is solely the offspring of Infidelity. That feeling is only one of many that has produced the state of things we have to deplore, and of its present position in our town we will now speak.

Scepticism, though not open and avowed, prevails among the middle and working classes to a much greater extent than is generally supposed: but it is not of that low caste that formerly exhibited itself. Such of the middle classes as have embraced these views are silent. They refrain from openly avowing their principles. Working men, inoculated with Scepticism, are on the contrary bold, seldom attend public worship, and frequently express their contempt of religious principles. Positive Infidelity, the result of reading and reflection, is not general even among this class, as is evident from the small sale of publications advocating Infidelity by reason and argument. The 'Reasoner,' a periodical of this class, never commanded, as we have before stated, much of a sale here. Henry Hetherington's 'Last Will and Testament' was sold freely, but this was chiefly owing to his political standing and its low price. Atheism is openly avowed by a few, and a Society pompously called the 'Ipswich Utilitarian Society,' was started about two years' since. Weekly meetings of the members, for the discussion of some of the greatest questions of theology and politics, were held on a Sunday evening in a back room at a depôt for small publications which had existed for several years previous. The number of members ranged from twelve to twenty, and although the chair was occa-

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sionally occupied by a man whose age was apparent by the grey hairs that encompassed his brow, the major portion were young men whose understandings were barely fledged. The secession of one or two members caused the meetings to be discontinued. A library, chiefly anti-theological, has been formed by this small body. The secretary of the Society is the great diffuser of the cheap fictitious literature of the Reynolds and Lloyd school. It is somewhat singular, that several of the most zealous infidels who have resided here, have been attendants upon, if not members of the Wesleyans in their younger days. They have also been conspicuous for their advocacy of extreme political questions. Strong opposition to the powers of government has been too often unfavourable to the authority due to God. Ultra democracy has been, in our town at least, the companion, if not the parent of anti-theology.

We anticipate no small amount of benefit to arise from the actions of our 'Young Men's Christian Association. But the sphere of their operations, we think, needs enlarging. To lectures they must add visitation. If the members would become home missionaries, what a field is ready for them to cultivate! If they would go forth with the energy and simplicity of the pilgrim to the abodes of the neglected, what an influence for good would be exerted! The very existence of the Association shows that the members are convinced that religious sympathy is perfectly compatible with great doctrinal diversities, and that the essence of a true faith in Christ cannot be wanting in those who show evidence of a Christian life. Truly, indeed, have they manifested the great truth, that spiritual sympathies underlie dogmatic differences, and

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the various views which they individually maintain have not precluded that union of love which is demanded by our common Christianity. Their various gifts, diversities, and powers, are thus united in good works and Christian enterprize. They have proclaimed their adherence to a fact not generally thought of in our day, viz. that the pew has expected too much from the pulpit. There is no reason why religious obligations should not rest as heavily on those who profess obedience to the Gospel, as on those who preach the Gospel. That would be a cowardly army that left all the fighting to the officers; and self-indulgence in the pew, and self-sacrifice in the pulpit, will not effect the conversion of our brethren. The recognition of these broad principles give us hope that great results will spring from the efforts of this Association —that it is not a union for the platform only, but a combination of the members of the spiritual family for a continued assault on the evil and sinful influences which abound. It is evident that large numbers of the inhabitants are indifferent as to the value of Christian principles; and it is to the members of the 'Young Men's Christian Association' that we must look for efforts to remove this growing evil. We might as well hunt for tropical flowers in polar regions, as expect all the members of our churches to use their efforts in bringing Christian influences to bear on the hearts of their fellow creatures; and it is men and women therefore, banded together in holy friendship, that we must hope will labour to disentomb the best feelings of humanity from the superincumbent mass of carelessness and vice which evil habits and influences have encrusted upon them, and thus preserve the image of the Creator wherever

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that image is sullied and soiled. Every member must feel that he has a duty to perform, for the masses will only be moved by *personal* intercourse. It must be 'heart acting upon heart, conscience upon conscience, soul upon soul, man upon man.' Slow, indeed, will be conversions by preaching to the poor of a refinement, of a gentleness, of a brotherhood that but seldom enter their dwellings, or minister to their wants. But visitation will effect wonders. The personal power was the real apostolic power of conversion. And it is only by contemplating the actions of this holy band of men, and becoming spiritualized by their conduct, that similar results can be obtained by the power of the Gospel. To us, it appears that the 'Young Men's Christian Association' is well calculated to meet our great want. Some of the rich, the learned, and influential, as well as the conventional and fashionable of our churches, may deem their presence at a meeting, or their name in a subscription list, all that is necessary; but to elevate our poor, wealth and fashion will supply but trivial means. We want honest, earnest men and women, zealous and inspired with the spirit of love, free from pride and affectedness, who would become the friends and cheering companions of the outcasts they visit; who would not scorn the contact of poverty; who would not be repelled by the discomforts of the cottage or the hovel; who would seek to win by kindness all who are so unfortunate as to have cast from them the Gospel of Jesus as a thing of no value; who have blotted out the bright light of immortality, and deem a soul-chilling and hollow scepticism to be really profound philosophy: we want men and women who would banish for ever the idea from their minds that it is an act of

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condescension to visit one of God's children, whom circumstances have made unhappy and disconsolate, but who possess a soul of equal worth and destiny with the most intellectual, the most beautiful, and the most fashionable of our town.

The poor need regular visiting, and the want of assistants to the minister for this duty is apparent to any one who will inquire. Although the population in several of our parishes has doubled in a few years, the people have only one parochial minister to attend them. The labour there is to perform may be estimated by looking at the number of poor in the parish. Take St. Margaret's. Number of houses in 1850, 1,224; actual number under the rateable value of £8, 786! How is it possible for the minister to see regularly once a fortnight, or oftener, the major portion of the persons who must inhabit these dwellings. In St. Clement's, the number of houses under £8 rateable value is 1,315, and in St. Helen's, out of 562 houses, 461 are under the rateable value of £6 a year!

To us it appears that our great want is that of qualified laymen as domestic missionaries. It is well known that several of our parochial clergy are devoting themselves with great energy in raising the religious tone of feeling among the poor. Still we cannot but think that the training which these gentlemen have received, combined with the position they now hold, rather unfits them, than not, for the duties of domestic visitors. Gentlemen reared in homes where every comfort was at command; accustomed to associate with the elegant and the refined portions of society; and in consequence of their position, less acquainted than many with the wants, the wishes, and the difficulties of the labouring classes, are not, in our

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humble opinion, the best possible parties for visiting the homes and haunts of the poor. Those only who have practised it can imagine how trying it is for any one unaccustomed to such dwellings to endure the offensiveness of the small rooms of the distressed. From the number of persons sleeping in the same room, and the disregard of clean habits which is too often observable, the unpleasantness must be really very great to a man of refined habits.

It may be thought that we have dwelt too much on this branch of our subject; but we feel that no subject will yield to it in importance, either as it affects us individually or as a community. When we find that a large portion of the labouring classes of our town are become severed from the spiritual influence which surrounds them, we may rest assured that there is an element in existence of a dangerous character that may justly excite our fears for the future, as the healthy spiritual existence of the inhabitants is, from some cause or other, endangered at its source. The fact of the poor absenting themselves from our places of worship should induce the Christian portion of the community to redouble their efforts. It is directly opposed to the state of things originally proclaimed by the Gospel. The Christian church was intended as the shelter and refuge of the poor. It was to them that the Saviour preached his Gospel. It was from them that he selected his disciples. They were his earliest adherents—his truest friends. Must not something extraordinary have occurred when we find that this class from which Jesus made choice of his companions—the class which hailed his glad tidings with joy—the class who, from their exposure to worldly hardships, more

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especially need the hopes of the Gospel—is the very one which we now find fail to attend upon public worship, and take no interest in our religious efforts and spiritual desires? In the power of the Domestic or Town Mission to remove this evil, we have great faith. Unless the poor are periodically visited, they cease to feel that they are in any way connected with the services of the district; and we feel assured that public worship can never equal in influence the *personal* visit of an intelligent and pious man in moving the consciences of a people.

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